

DE CARMINE DEI DEORUM.

OR

ON THE SONG OF THE GOD OF GODS

Being a Commentary in English on the Bhagavad Gita

(Complete in Three Parts)

PART I

THEOLOGY OR THE SCIENCE OF GOD

BY

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PUBLISHERS' NOTE

Though there are several editions of the Bhagavad Gita (The Lord's Song) with English renderings of the text and explanatory notes the Publishers make no apology in bringing out this valuable work. It will be readily seen that in scope design and treatment this work presents strikingly new features. The Publishers believe that for exhaustive treatment and lucid exposition this book will take a very high rank among publications of a similar kind. The author has no undue bias in favour of any school of philosophy. He treats the Monistic Qualified Monistic and the so-called Dualistic schools with equal respect holding that each has its own proper place and utility. In interpreting the texts he follows the lead given by the blessed Marathi Saints particularly the celebrated Poet Scholar and Saint—Vimana Pandita. Due importance is given to all the three *Kandas* namely *Karma* (Action) *Upasana* or *Bhakti* (Love) and *Jnana* (Knowledge) though special emphasis is laid on *Bhakti* which as the author shows with great effect is the connecting link between Action and Knowledge first because Action without the Love of God cannot bear the fruit of Knowledge and thus cannot secure Freedom and secondly because Knowledge of the Impersonal Brahma without the Love of the Personal God cannot attain to His Eternal Bliss and Companionship the *Summum Bonum* of Human Life. The reason for this emphasis on *Bhakti* as well as the inspiration to compose this work has been furnished the Publishers are authorized to state by the Lord's declaration in Chapter XVIII Verse 68 — He who shall declare this Supreme Secret among my Lovers extolling Love for Me shall surely come to Me.

The Introduction gives a bird's eye view of the most important religious and philosophical movements of the Hindus while the explanatory notes which are quite

copious, are rendered exceedingly valuable and useful by suitable quotations from the Shrutis, Smritis, Puranas and the works of well-known Indian Saints as well as from the religious and philosophical books of the Prophets and Teachers of other Religions

The Publishers intend to publish the whole Commentary in three parts. The First Part, which is now offered to the public, deals with the first Six Chapters of the Bhagavad-Gitâ, grouped by the author under the comprehensive heading "Theology", as distinguished from "Cosmology" (Chapters VII-XII), which will be dealt with in the Second Part, and "Eschatology" (Chapters XIII-XVIII), the subject-matter of the Third Part. The Second and Third Parts will be published in due course. The Index will appropriately appear at the end of the Third Part.

In compliance with the wishes of the Author the portrait of Shri Nârâyana Mahârâja, the Âdi Guru of his *Sâmpradâya*, has been published as a frontispiece to this Part. In the Second and Third Parts will appear, respectively, the portraits of the Author's Parama Guru and his most revered father as well as Spiritual Guide, to whom this work is dedicated.

The Publishers are deeply indebted to the Author for the kind permission granted to them to publish this Commentary. As the Publishers have constituted themselves into a society for religious and charitable purposes, the profits, if any, accruing from this publication, will be applied solely for such purposes.

SADBHAKTI PRASÂRAK MANDALI.

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Shri Sadguru Prasanna

INTRODUCTION

(MANGALACHARANAM)

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SYNOPSIS—I A deep bow to Parabrahma 1st as Shri Sadguru Imparter of Supreme Love 2nd as Personal God Sachchidmunda in essence 3rd as Bhagadân with His six attributes manifested in the Bhagavad Upanishads II Origin of the Vedas Shastras Puranas and Saints as well as a summary of the Six Systems of Hindu Philosophy and a bird's eye view of the most important religious and philosophical movements of the Hindus since the time of the great Buddha and the substance of the lessons taught and III a solemn prayer to the Lord of the Universe being of the nature of the Kalpa riksha to suggest in simple English the true and connected meaning of the Bhagavad Gîtâ which is an epitome of the Upanishads and all that is good in the world and to shower His Grace on the aspirant readers of this Commentary so that they may easily discern the path that leads to His Lotus Feet

~~~~~I Shri Sadgurubhyo namah—All hail to Thee O Ever Blessed Teacher! Imparter of Uninterrupted (Avyavahitâ) Unadulterated (Avyabhichârini) and Unconditioned

(*Nirnumittâ*) Love (*Bhakti*)—Uninterrupted<sup>1</sup>, because it is eternal and continues straight, without a single pause, unlike the interested Love of other Gods, which ceases the moment anything unfavourable happens in life, Unadulterated<sup>2</sup>, because it realizes that its own Soul is the Soul Universal and is, therefore, perfectly pure without any, the least, adulteration or admixture of what may be called Personal Love (Love of one's self as distinguished from the Love of God) which is necessarily to be found in the ignorant Devotee who has no Knowledge of the Self, however sincere may be his devotion to Thee!, Unconditioned, because it is motiveless, being Love for the sake of Love itself and seeks no object whatever, either of this world or of the world to come, nay, it cares not even for Salvation (*Sâmyatâ*<sup>3</sup>)

*Onnamah Sachchidânanda Parabrahmane*—All-hail to Thee, O Existence, Consciousness and Bliss Supreme! Thou alone art the real ocean of Existence, because all else, like the waves, is born of Thee, remains on Thee and dissolves in Thee! Thou alone art the real ocean of

1 *Of* Upâsakâncâ jo âtmâ, to upâsya paneñ sphure / tebhâncâ avyavahatâ bhakti, kñi na vite kadhiñ || *Vâmana Pandita*

2 *Of* Yonyâm devatâm upâste atha anyo sâ anyoham asmiti na sâ veda yathâ pashuh—*Shruti*

3 This is Nirguna Salvation, wherein the Individual Soul emerges in the Soul Universal 'as a drop which falls from the clouds into the sea' It must be distinguished from the Saguna Salvation of the Wise Lovers (*Jñân Bhaktas*) which is described in the following passage from *Lord Gaurāṅga*, and wherein he emerges 'as the river enters into the ocean!' "Now what is salvation? It is not extinction, nor the merging of Man's Soul in the Great Fountain of Energy, but the securing of a higher existence, and the everlasting Companionship of God "

This is the kind of Salvation indicated by the expressions 'Kingdom of God' and 'Eternal Life' in the *Holy Bible* as well as by the word 'Garō-Neman' in the *Zend-Avesta*. But there are some who forsake the pursuit of earthly aims in order to gain heaven, or to attain personal liberation from rebirth, into this error you must not fall—*J. Krishnamurti*

Knowledge because the springs of all knowledge, whether spiritual or temporal emanate from Thee 'Thou alone art the real ocean of Bliss because all the bliss which the world like the fish in the mud enjoys is only a spark of Thee obscured and confused as it were with all sorts of extraneous circumstances or caricatured and misunderstood' Thy Existence Consciousness and Bliss are not however three separate entities but like the whiteness softness and sweetness of sugar they are all one harmoniously united in Thee!

*Onnamo Bhagavate Vasudevalya*—All hail to Thee O All pervading God of Gods Bhagavān! on Whom these various appearances constituting the Universe (*Bhaga*) are superimposed like wristlets and other forms on gold This Universe or Bhaga as the Smṛiti<sup>1</sup> says is a manifestation of Thy six attributes viz Power (*Aishvarya*) Law (*Dharma*) Glory (*Yasha*) Fortune (*Shri*) Knowledge (*Jnana*) and Dispassion (*Vairagya*) Thou art O Infinite Being! Ananta! the clay the material cause so to speak, of this pot of an Universe Thou art also the potter its efficient cause but not separate from it for like a person who without actually becoming a post assumes the form of a post Thou assumest all names forms and activities This is Thy first attribute Power or *Yogaishvarya* as Thou chooseth to style it As regards Thy second attribute Law O Govinda<sup>2</sup>! it implies the two

1 *Of Aishvarya ya samagrasya dharmasya yashasah shriyah / jñāna vairagyasyoscheti shann m bhaga iti Smṛitiḥ* //

Samagra aishvarya dharma yasha, shri vairagya ano moksha, e ebha ni sanja bha a evi ebb te sarve jendman nitya niraitara rah ebhe te Bhagavan—*Dr redi*

2 *Of Pashya M yonamaishvaram—H G IX 4*

Yā shlokaṁta aishvarya yā shabdicheḥ artha yonaiśhvarya va karitata karana, shir mharanaje sampattu hā shabda pudheḥ ālelā bhe—*Git rahasya*

3 *Let known by th Velas i e the Law Go shabd u Veda / Vedu*

Divine qualities of Justice (*Samatva*) and Mercy (*Sadyatva*) Thou art merciful alike to all, as the rain is, which falls indiscriminately everywhere, but in dealing with man according to his deserts Thou dost manifest Thy principle of Justice also like the rain which enables man to reap as he sows Thou hast thus provided Hell (*Naraka*) for the Sinful, Paradise (*Svarga*) for the Righteous, Absolute Freedom (*Sâyujya Mukti*) for the Worshipers of Impersonal God (*Nirguna Brahma*) and Thy Supreme Abode<sup>1</sup> (*Anâdi Vaikuntha*) for Thy Wise Lovers (*Jnân Bhaktas*) In order that Thy Overflowing Mercy may not interfere with Thy Perfect Justice and that both may be manifested in the same acts, Thou dost assume the nature of the '*Kalpavriksha*<sup>2</sup>' which gives its supplicant only what he asks for It may be said here that one would do such actions as would entitle him to residence in Hell and apply to Thee, O Merciful Father<sup>1</sup>, for a seat in Paradise. This will not do, because by his very actions he has already signified his wishes and has no right to expect anything

more to Govinda—*Yathârthadipikâ*. The Vedas teach and it is also the experience of the Wise Lovers (*Jnân Bhaktas*) that the Personal (*Saguna*) and Impersonal Gods (*Nirguna Brahma*) like Butter and Liquid Ghee are one. *Saguna Nirguna Eku Govindu—Tukârâma*

1 *Of* This is "the house not made with hands, eternal in the heavens," whereof wrote St Paul, the great Christian Institute, and he raised charity, pure love, above all other virtues because by that can man on earth contribute to that glorious dwelling—*The Ancient Wisdom*

2 *Of* Ask and it shall be given unto you, knock and it shall be opened unto you, seek and you shall find—*The Holy Bible*

Ye yathâ Mîm prapadyante tîstathaiva bhajâmyaham—*B G. IV 11* Kalpavriksha is a fabulous tree granting all desires 'God is like the wishing tree, whosoever in His presence thinks that he is destitute and poor, remains as such, but he who thinks and believes that the Lord fulfils all his wants receives everything from Him'—*Sayings of Shri Râmakrishna Paramahansa*

else. For if a man were to take a dose of poison and make a request that his life may be spared his prayers would evidently be to no purpose. Men are therefore enjoined to follow the Law given to them and to implore Thy help O Lord in removing the obstacles which come in the way of their realising the object they have in view owing to the imperfections of human nature. Thy Moral Government O Holy Dispenser of Justice though invisible to the eye of the flesh is so perfect that no body can for a moment venture to shrift off responsibility under the pretence of ignorance. In Thy Infinite Mercy, Thou didst provide Law<sup>s</sup> to every nation according to its peculiar needs by which it may be judged and if any urge that



they are unprovided<sup>1</sup> they cannot deny at least the Law which Thou hast written in their hearts. Thy third attribute, Glory, O King of Saints<sup>1</sup>, is manifested in Thy praises<sup>2</sup> which the world sings and which is no other than this Universe 'Thy great and marvellous work' What else can be Thy fourth attribute, Fortune, O Shridhara<sup>3</sup>, when there is nothing here which may be called 'Fortuneless' Experience shows that even the dirty filth is 'Fortune' since it fetches some price and is used as manure. It is only envy, then, that makes the avaricious man compare his own means with those of others who possess more and consider himself to be unfortunate. As a matter of fact, everybody is more or less fortunate according to the number of men and women he supports, the number of animals and birds he feeds, the number of lands and gardens he owns and the number of articles of furniture and utensils he possesses. If the tin-pot and the unclean

something exterior, and that, moreover superior to itself, a relation to an excellence which it does not possess and to a tribunal over which it has no power. Here then, at once, we have the elements of a religious system for what is religion but the system of relations existing between us and a Supreme Power claiming our habitual obedience — *Newman's Sermons*

Man, from his make, constitution or nature, is, in the strictest and most proper sense, a Law to himself, he hath the rule of right within, and what is wanting is that he honestly attend to it. Conscience does not only offer itself to show us the way we should walk in, but it likewise carries its own authority with it that it is our natural guide—the guide assigned us by the Author of our nature. It, therefore, belongs to our condition of being. It is our duty, to walk in that path, and to follow this guide, without looking about to see whether we may not possibly forsake them with impunity — *Butler's Sermons, Sermon 3*

1 Cf He who is depraved does not listen to the divine law, and on this account lives without law — *The Pythagorean Sentences of Demophilus*

2 Cf Sthâne Hrishikesha tava prakṛtyā jagatprahriṣyatyanurajyate cha — *B G XI 36*

3 Lit One who holds Shri or Fortune (on his bosom)

ings of the houseless beggar were not Fortune why should he feel for the loss of them just as much as a rich man would for the loss of his silver goblet and costly robe? Thy fifth attribute Knowledge O Nārāyaṇa<sup>1</sup> is Thy Parā Prakṛiti or Vidyā Śakti which upholds this Universe. It is by means of this Prakṛiti that Thou seemest to assume the six<sup>2</sup> changes (*Shadvikāra*) of birth existence growth transformation, decay and destruction and art at the same time a witness of them. Thy sixth attribute Dispassion is also the Universe the creation of which does not in any way fetter Thee. If it be possible for gold to entertain even for a moment a desire for wearing ornaments if it be possible for an actor ever to fall in love with the female part he acts then alone will it be possible for Thee O Achyuta<sup>4</sup>! Who hast never forgotten Thyself to be attached to actions.

2 O Thou Heavenly Father! Omnipotent and Omniscient as Thou art Who didst create Brahmā in the beginning and inspire the Vedas for his guidance Thy humble servant surrenders himself to Thee for help in tracing in outline or sketch of what actually happened since the creation of the Universe in respect of the spiritual progress of humanity as it is quite useless to approach anybody else for the purpose. The principal

1 Nara=Individual Soul (Jīva) Nara=collection of Individual Souls and Ayana=support. Thus Narayana=One who is a support to Individual Souls.

2 Of This power of self projection of the cosmic consciousness (*puruṣa*) is called its *prakṛti* putting forth or *Māyā* (B G IV 6 S VII 57 IX. 8 10)—*The Gospel of Life Vol I*

3 Of Thavāṇi hovāṇi vadhavāṇi p lavāṇi, ghataṇi maravāṇi ( jlyate nsti vardhate vipulinamate apakshiyate vinashtyati) e chha vikāra —*Deiredi*

4 Of Bhaktebhyo achyutapurvatvāt achyutah parikīrtitah / labhātānām chyutīryasmanuaste so chyuta īritah // *Vishnuṇ masaḥasram*

Vedas Thou gavest<sup>1</sup> us are only three (*Travidyâ-B G IX 20*) in number, *viz*, the Yajus, the Rik and the Sâma. According to the simile of a bird used by the Vedas<sup>2</sup> themselves, the Yajus forms the head (*Shurah*), the Rik the right wing (*Dakshinah pakshah*) and the Sâma the left wing (*Uttarah pakshah*). As, of all the parts of the body, it is the head above the shoulders alone that enables us to make<sup>3</sup> out persons, so, it is the Yajus which determines

1 *Of* Just as, when a fire is laid with damp wood, clouds of smoke appear all around, so in truth from this great Being, have been breathed forth the Rig-veda, the Yajurveda, the Sâmaveda etc — *Brh 2 4 10*

The Vedas are the highest authority either because they are beginningless or because they are the utterances of the Supreme Lord — *Sâtmanv upanam* by *Shri Shankarâchârya*

Ahitâpâsuni sodavit / hita deuni vâdhavit / nâhuñ Shrutî parauti / mîhi jîgâ // *Jñânesvarî*

Most of the great religions of the world owe allegiance to certain books, which they believe are the words of God, or some other supernatural beings, and which are the basis of their religion. Now of all these books, according to the modern *savants* of the West, the oldest are the Vedas of the Hindus. This mass of writing called the Vedas is not the utterance of persons. Its date has never been fixed, can never be fixed, and, according to us, the Vedas are eternal. They were never written, never created, they have existed throughout time, just as creation is infinite and eternal, without beginning and without end, so is the knowledge of God, without beginning and without end. And this knowledge is what is meant by the Vedas (*Vida*—to know). Whenever you hear that a certain passage of the Vedas came from a certain Rishi, never think that he wrote it, or created it out of his mind, he was the seer of the thought (*mantra drashtâ*) which already existed, it existed in the universe eternally. This sage was the discoverer, the Rishis were spiritual discoverers — *Suâmi Vivekânanda*

2 *Of* Tasya Yajureva shurah // Rik dakshinah pakshah // Sâmottarah pakshah // Âdesha âtmâ // Atharvângirasah puchchham pratishtâ //

3 *Of* Olakhâvayâsi jaiseñ shura / kalâvayâ âtmavâchâ nandhâra / pañcha koshâñchî vistâra / yâ Yajurvedinî // Heñchî Bhûgusi Varuneñ / vidyâ didhali sakaruneñ / Yajurveda yî kâlâneñ / pradhânânga shura etheñ // Jadabhâga avaghâ nirasitâñ / êkshityeñ ure âtmâtâ / te nishedha shesha tattvatâñ // Yajurvedinî // *Nigamasâra*

the Self by separating it from the different sheaths in which it is enclosed. For this reason what is called the Bhārgava Varuni Vidyā or the Knowledge imparted by Varuna to Bhrigu in the Taittiriyaopaniṣad forms the leading feature of this Veda. When Bhrigu the son of Varuna had completed his education according to the practice of the times at the house of Brihaspati the teacher of the Gods and was ordered to return home he questioned him as to the end or aim of all the arts and sciences he had learnt there. The teacher who was greatly moved by this unusual query of his pious and intelligent pupil said in reply that the object of all study was Self-realization and referred him to his father Varuna for a knowledge of Brahma as he himself was ignorant of it. Bhrigu then went straight to Varuna and asked him 'Father, tell me what is Brahma?' Varuna replied 'By Tapas (discrimination) seek to know Brahma for Tapas is Brahma. Following the father's injunction by progressive Tapas Bhrigu rose step by step to the recognition of Food (*Annā*) the Life breath (*Prāṇa*) the Mind (*Manas*) Knowledge (*Vijñāna*) and finally Bliss (*Ananda*) as Brahma. The explanation of these five sheaths (*Kośas*) necessary

1. Of *Annāmaya* Sheath (Dense Body) is the result of the materials formed by food. When the ten *Viśvas* (vital airs) enter and others flow through the *Annāmaya* Sheath then it is called the *Prāṇāmaya* Sheath (Ethereal Double). When *Ātma* connected with the above two sheaths performs the functions of Living etc., through the 14 organs of *Manas* and others, then it is called *Manomaya* Sheath (Mental or Astral Body). When in the (*Antah* *Karana*) internal organs connected with the above three sheaths there arise the modifications of contemplation, meditation etc. about the peculiarities of the sheaths then it is called *Vijñānamaya* Sheath (Causal Body). When the Self cause *Jñāna* is in its self-bliss like the banyan tree in its seed though associated with these four sheaths caused by *Vijñāna* then it is called *Anandamaya* Sheath (Bliss body) — *Sarvāra Upaniṣad*

for the realization of the Self, as given by Varuna to Bhrigu, as well as the detailed account of the origin (*Sṛiṣṭi kâla*) of the Universe is the subject matter of the Yajur-Veda. The Rîg-Veda, which is regarded as the right wing (*Dakṣiṇah pakṣah*), tells us how at the time of the dissolution (*Pralaya kâla*) of the Universe, the Earth is resolved and indrawn into Water, Water into Fire, Fire into Air, Air into Âkâsha, Âkâsha into Ahañkāra, Ahañkāra into Mahat, Mahat into Prakṛiti and lastly Prakṛiti into the Supreme Self. Then, neither Sat (real) nor Asat (unreal) is said to exist (*Nâsadâsinno sadâsitta-dânam—Nâ sadiya sukta Rîgveda, 10 129*). Now, as the Yajur-Veda and Rîg-Veda agree<sup>1</sup> in the advaita (monism) at the beginning and end of the Universe, respectively, so does the Sâma-Veda which is the left wing (*Uttarah pakṣah*) establish the same truth even during the period of its existence (*Sṛiṣṭi kâla*). This Knowledge is necessary because, even after one has realized the Self, it is impossible for him to avoid seeing the unreal world, which must continue to exist till the period of its dissolution. In the Chhândogya Upaniṣhad we find that when Shvetaketu, the son of Uddâlaka returned to his father after having studied all the Vedas like Bhrigu, the latter asked him whether he was aware of the instruction by which one hears what is not heard, by which one perceives what is not perceived, by which one knows what is not known. Shvetaketu answered in the negative and expressed his anxiety to know what that instruction was. The father, therefore, said<sup>2</sup> "My

1 *Of Yajurveda Rîgveda eka mata / sṛiṣṭi pralaya advaita / taiseñcha sthiti kâliṁ nischita advaita / Sâmavediṁ || Nigamasâra*

2 *Of Yathâ khalu sūmyaṁkenaiva mr̥tipiṇḍena sarvaṁ mr̥timayam viṇātam syât / vâchârambhanam vikâro nâmadheyam mr̥titiketyeva satyam || Chhândogya Upaniṣhad*

dear son as by one clod of clay all that is made of clay is known the difference being only the name, arising from speech but the truth being that all is clay—thus my dear son is that instruction<sup>1</sup> Now one may learn all the Vedas by heart and even understand their meaning theoretically but it is declared emphatically that he would never be able to acquire a practical knowledge of the Self without the Grace of the Preceptor (*Ācharyavān puruṣho da*) Therefore, the Shruti calls the instruction of the Guru as the Soul of the bird (*Adiśha atmā*) Lastly the Atharvāna<sup>2</sup>-Veda which is compared to the tail (*puchchha*) of a bird is not a separate Veda but a mere selection of important Mantras from the three Vedas It serves as a shining weapon to the Perfect Yogi when he has to quote authorities for the purpose of solving the doubts of his disciples as the tail of a bird adds to its beauty, although it is not intended for any special use So far about the Knowledge of and Union with the qualityless or Nirguna Brahma (*Impersonal God*) With regard to the nature and love as well as the eternal companionship of the qualified or Saguna Brahma

1 *Of* Here the manifold change of the one substance is explained as mere word play mere name exactly as Parmenides asserts that all which men regard as real is mere name.—*Deussen*

2 *Of* Teñgurumukheñ ke ala / kalatāñchi āmbi vedā saphala / mhanonī mhanē Shruti prajñā / kṛu upadesha atmā y koshū // *Vīgamas ra*

3 *Of* Eberatīla aṅga vrateñ / Atharvāna Veda teñ puchchha keleñ / lokoddhārārtha shobhoñ lā aṅgē / śāstra jeyhāñ // Veda pārat ū toñ tihī / mhanati trāi vidyā mhanonī / Atharvāna Veda tyañtuni / Māñtra rupeñ jīvadīñ // Ātma tui pakṣha śhira / nasat n na chāle p kālī śhātīra / puchchhavināñhi gaganachara / aukheñ asatī // Puchchheñ klāñhū kārya nase / parī pakṣhivāñhi shobhī dīse / tāñ Veda vidyā vā / alai kārā māñtra // Anubhavi nī śhīśrasiddha / jāseñ soneñ nī sugāñdha / tyāchā śhāstrāñ tutatī bañdhā / itarīuchō // *Vīgamasara*

(*Personal God*), the Vedas order<sup>1</sup> such of the Individual Souls as are endowed with mind and senses (*Gopa*) to worship Him (*Ato dharmâm dhâyan | Vishnoh karmâm pashyata ||*) in this life and to enjoy after death His everlasting company in His Supreme Abode, the Anâdi Vaikuntha (*Vishnoiyat paramampadam*). By means of the Vedas, men like Sanaka, in the early times, got themselves saved through the Grace of the Guru (Preceptor) But as less Sâttvika and more Râjasa and Tâmasa souls like Chârvâka began to take birth on the surface of the earth, they naturally lost all faith in God and His Vedas and, therefore, necessarily in the immortality of the Soul and devoted themselves entirely to the enjoyment of the sense-objects Under these circumstances, the teachers of the Shastras<sup>2</sup>, Thy Viceroys<sup>3</sup>, O Eternal Monarch of the

1 *Gf* Shrutî mhanne tînhi bhuvaneñ svacharaneñ / Shrî Vishnuneñ âkrāmî yî kâraneñ / yî Vishnuche dharma dharaneñ / dharma dharunî pâhaneñ karmeñ tyâchîñ // Mhanunî indriyavânîâñprati / are Gopâho mhanne Shrutî / kîñ bhajana sadhaneñ jyâñsî asati / te tumhi he âjñâ vedâchî aikî // Vishnuche dharma dharâ / mhanaje tyâchî upâsanî karâ / kîñ tyâchîñ karmeñ tyâchyî upâsanîprî / goda vîtatî trisîñ itarî na vâtatî // *Yathârthadîpî* //

2 *Gf* The Vedas are divided into Upanishads (eternal spiritual truths) and the Mantras (incantations, hymns and ceremonies, the practice of which cleanses the impurities of the mind and body) The Shîstîas are nothing but the Vedas, simplified, explained and illustrated, with the object of enabling the deteriorated intellect of the Iron Age man to grasp the light and the spirit of the store-house of Revealed Wisdom The ceremonial parts of the Vedas are likewise modified and rendered easier for practice in the form of Smritis (forms of spiritual duties and sacrifices) — *Bharati*

3 *Gf* These Munis cannot be in error considering that they are omniscient, and these different views have only been propounded by them, in order to keep off all Nihilistic theories, and because they were afraid that human beings with their inclinations towards the objects of the world could not be expected at once to know the true goal of man — *Madhusudan translated by Prof Max Muller*

Universe! came forward to help mankind and lead them back to the path of salvation. The most important of the Shastras are the Shiddharshantars or the six schools of philosophy. A specific sense of the word philosopher we find first in Plato who defines philosophers as 'those who set their affections in each case on the really existent' (Rep V 480) or as those who 'are able to apprehend that which is always self identical and immutable' (Rep VI 484). According to Plato therefore a philosopher is one who apprehends the essence or reality of things in opposition to the man who dwells in appearances<sup>1</sup> or the shows of sense. Thus it is to be remembered that each of these six schools aimed at the real truth and drew from the common fund of the Vedas whatever was necessary for its own purposes but never denied the authority of the Vedas like Chārvāka. In the same way although it is sometimes erroneously believed that some of these systems are atheistic the late Prof. Max Müller justly says<sup>2</sup> 'Hindu philosophers recognised a Higher Power whether they called it Brahman or Paramâtman or Purusha'. It was the denial of that reality which constituted a Nāstika a real heretic one who could say of this Invisible yet Omnipresent Being *Na asti* He is not. If all these systems are studied

1 Of the thought referred to, come over to India, Plato as I Kant that the entire universe is only appearance and not reality forms not only the special and most important theme of all philosophy but is also the presumption and *conditio sine qua non* of all religion. All great religious teachers therefore whether in earlier or later time may even all those at the present day whose religion rests upon faith are alike unconsciously followers of Kant.—*The Philosophy of the Upanishads* by Paul Deussen.

Philosophy has often been defined as the quest or the vision of the world's unity. Few persons ever challenge this definition.—*Prajamatam* by William James.

2 Vide 'The Six Systems of Indian Philosophy' para 40.



in succession<sup>1</sup>, they lead us to the Supreme Goal of Human Life. "In the case of six *darshanas* of ours", says Swâmi Vivekânanda, "we find they are a gradual unfolding of the grand principles, the music beginning in the soft low notes, and ending in the triumphant blast of the Advaita." The Vaisheshika<sup>2</sup> philosophy of Kanâda derives its epithet from Visheshha which is something that individualizes atoms. The distinguishing feature of this philosophy is the theory of *Atoms* or atoms. Kanâda argued that there must be very small invisible particles which exclude further analysis and which are eternal. They represent, what we call, the reflection of the Self. As the Jiva has been proved to be eternal, Gautama, the author of the Nyâya philosophy (from *ni*-into and *ya*-to go) or

1 Cf. Vinîśa-Bhikṣu, a philosopher of considerable grasp, while fully recognising the difference between the six systems of philosophy tried to discover a common truth behind them all and to point out how they can be studied together or rather in succession and how all of them are meant to lead honest students into the way of Truth. Here Madhusudana says, that after the various systems have been explained it should be clear that there are after all but three roads (1) the Âtmanbhavâda, the theory of atomic agglomeration, (2) the Parinâmavâda, the theory of Evolution, (3) the Vivartavâda, the theory of illusion. The first theory is that of the Tarkikas (the Nyâya and Vaisheshika). The second theory is that of the Sînkhyas and Yoga-Patanîlas and Pasupatas. The third theory is that of the Brâhmvâdins (Vedânta) — *The Six Systems of Indian Philosophy* by Prof. Max Muller.

2 It differs from Gautama's system in recognising only seven categories, viz., (1) substance, Dravya (2) quality, Guna (3) action, Karma (4) genus, Samânya (5) species, Visheshha (6) inseparability, Samavâya (7) negation, Abhâva instead of sixteen, viz., (1) means of knowledge, Pramâna, (2) objects of knowledge, Prameya, (3) doubt, Sañishaya, (4) purpose, Prayojana, (5) instance, Drishtânta, (6) established truth, Siddhânta, (7) premises, Anyaya (8) reasoning, Tarka, (9) conclusion, Nirnaya, (10) argumentation, Vâda, (11) sophistry, Jalpa, (12) wrangling, Vitanda, (13) fallacies, Hetvibhîsa, (14) quibbles, Khrîa, (15) false analogies, Jâta and (16) unfitness for arguing, Nigrahasthîna.

logic says it follows that it will exist after death as against the materialistic denial of a future life. Now if a future life is unavoidable a rational being is bound to make it as happy as possible. The Purva Mimāṃsā or First Investigation of Jaimini therefore lays its chief stress on works (*Karmen*) and their right performance and holds that salvation may be obtained through the purification of heart which is the immediate result of such works if only they are performed without any desire (*Aishkīya*) of rewards whether on earth or in heaven although he recommends the optional (*Sakīya*) works prescribed by the Vedas to those who seek worldly happiness. The purification thus secured by the sacrifice of disinterested action qualifies one for a knowledge of the Self which is the *summum bonum* of the Sāṅkhya. The Sāṅkhya philosophy of Kapila has for its fundamental conception the dualism of Prakṛiti (Nature) and Puruṣa (Spirit or Self) who are closely connected together from eternity or rather appear to be so. Its ultimate aim is attained as soon as the Puruṣa recognises his entire distinctness from the Prakṛiti by counting forth or separating the 24 Tattvas or elements of which the latter is composed. This justifies the name Sāṅkhya given to the philosophy. But what is the use of this knowledge of the Self if the mind does not become

1 *Of Vaiseshika avinashi tattva nirbhāra / Vāyeḥ janaḥvriti vishāra / Mīmāṃsā Karmabandha vistara kela aṁ ||* Also Vide "The Six Systems of Indian Philosophy by Prof Max Muller" Page 31

2 They are —I The eight primary and product elements, e.g., (1) *Aryakṣa* or *Chitta* i.e. the undeveloped principle or conscience (*natura natura*) (2) the *Buddhi* (reason) (3) the *Abhikṣa* (egoism) (4-8) the five *Tanmātras* or essences of sound touch form taste and colour and II The sixteen *Vikāras* or modifications e.g. (9-13) the five *Jānanādrīyas* (organs of perception) (14-18) the five *Karmēndrīyas* (organs of action) (19) *Mānas* (central organ of mind) (20-4) the *Mābābhūtas* (material elements)

steady by means of constant practice (*Abhyâsa*) and dispassion (*Vairâgya*).<sup>1</sup> The principal object of Pâtanjali's Yoga (from *Yuj*=to join, meaning joining the deity or union with it) is to explain the means of arriving at steadiness (*Sthitī*).<sup>2</sup> "The really important character of the Yoga", says<sup>3</sup> Prof Max Muller, "consists in its teaching that however true the Sâmkhya philosophy may be it fails to accomplish its end without those practical helps which the Yoga philosophy alone supplies. The human mind, though fully enlightened as to its true nature, would soon be carried away again by the torrent of life, the impressions of the senses and all the cares and troubles of every day life would return, if there were no means of making the mind as firm as a rock. Now this steadying of the mind, this Yoga, is what Pâtanjali is chiefly concerned with." When the Yogī, however, rises from his Samādhi<sup>3</sup> (absorption or complete union with the object of meditation), which is the last step he has to practise, and is in a state called Vyutthâna in Yoga, he must necessarily see the world outside which is not-Self and feel himself miserable. Bâdarâyana, also called Vyâsa, there-

1 *Of* Milk and water, when brought into contact, are sure to mix so that the milk can never be separated again. So if the neophyte, thirsting after self-improvement, mixes indiscriminately with all sorts of worldly men, he not only loses his ideals, but his former faith, love, and enthusiasm also die away imperceptibly. When, however, you convert the milk into butter, it no longer mixes with water, but floats over it. Similarly, when the soul once attains Godhead, it may live in any company without ever being affected by its evil influences—*Shri Râmakrishna Paramahansa*

2 *Vide* "The Six Systems of Indian philosophy", P 335

3 This is one of the Ashtângas (eight parts) of Yoga, the rest being Yama (self-restraint), Niyama (subduing), Asana (posture), Prânâyâma (regulation of breath), Dhyâna (meditation), Dhîranâ (concentration) and Pratyâhâna (abstraction)

fore come to console<sup>1</sup> him in this emergency with his Vedānta (last part of Veda) or Uttara Mīmāṃsā (last investigation) philosophy. As regards its fundamental doctrines we are told by the author in one half verse what has been taught in thousands of volumes.

Brahman is true the world is false the Individual Soul is Brahman and nothing else. The whole of religion and philosophy says Deussen has its root in the thought that (to adopt the language of Kant) the Universe is only appearance and not reality (*Ding an sich*). This fundamental doctrine of the Upanishads is seen to be in marvellous agreement with the philosophies of Parmenides and Plato and of Kant and Schopenhauer. So fully indeed is this true that all three originating from different epochs and countries and with modes of thought entirely independent mutually complete elucidate and confirm one another. What remains then which one can call non Brahman? There is only one Universal Self who is existence consciousness and bliss (*Sat-chit-ananda*). Nothing exists here except that Self (*Nirvanāsti kinchana*). He who knows Brahma to be such is himself Brahma (*Brahma it i brahma a bhavati*). He thus enjoys Freedom not only after the death of his physical body (*Mukti*) but even when his body is alive (*Jivanmukti*). And yet alas! he sacrifices<sup>2</sup> Thy Supreme Love (*Parā Bhakti*) O Sweet Lord! to Freedom! It is true that without wishing for any worldly rewards he surrendered all his actions to Thee and worshipped Thee

1 *O/ ākhye atmatv ni dh ra / yogen vritti sbunja alks ātkāra /*  
*ś kāra titok i nle k ra / vedānta gubya // ā gama ira*

2 *O/ Kṛhṇāche pada ākani kani / mukti m go bhāya bh ya // Tumara*  
*Pañīta*

*Atmanāhta pari zile jivanmukta / tari premavakha durlabha ty ā //*  
*Tuk r ma*

with a pure heart but this devotion or *prandhâna*<sup>1</sup> (placing oneself forward and into) was only a means for steadying the mind or securing Freedom and not the path to reach Thee Maharshi Vyâsa was fully aware<sup>2</sup> of this defect in his system, although it was the highest<sup>3</sup> of the six. Therefore, when once Shri Nârada happened to go in the course of his rambles to his (Vyâsa's) hermitage of Badrikâshrama, he begged of him an explanation of the Doctrine of Love<sup>4</sup> or Amourism, as Thou O Mighty Originator of the Sacred Om itself, which is the origin of all the words and languages in the universe<sup>5</sup>, now choosest to call it Nârada replied "Great Sage<sup>6</sup>, you have come down on earth for the redemption of mankind Your present inquiry has been prompted by that desire alone By your disciple, Jaimini, you have already, in the Purva Mimânsâ, discoursed upon the problem of action, and have yourself completed the inquiry into the problem of Knowledge in the Uttara Mimânsâ And now you have taken up the problem of

1 The Patanjali (123) In (13), we find that repetition of the syllable Om and reflection on its meaning are incumbent on the student of Yoga

2 Cf. Introduction to the Bhakti Sûtras of Nârada by Nandlal Singh

3 Cf. I sat parjant sa'stra'ni jambukî vipine patha / angarjati vidya' sâtha gaurâd nâra'ni // This, the Vedânta, is indeed the principal of all doctrines any other doctrine is but a complement of it, and therefore it alone is to be revered by all who wish for liberation, and this according to the interpretation of the venerable Shankara—this is the way — *Mohotsadapa*

4 Cf. All Holy, Holy, Holier—Loft All Lovely, Lovely, Most Lovely—Loft All heavenly, Heavenly, Infinite—Lornel God! There is no God but He, there is no Heaven but He and there is not any Heaven but He, to the glory of the God of All Love — *Ma'atâsâ of Vâsara by Râmanand*

5 The Sanskrit word for communion with God is Love, devotion and self-surrender — *bhakti* — By O Rishi Nârada (Nârada Bhakti) that is enjoined. — *Gita* — *Sri Râmanand*

Love I am going to explain<sup>1</sup> it But its full explanation will be given by you in your Shrimad Bhâgavatam which will be of the nature of a commentary upon your Brahma Sutras The importance of Love or Charity as it is called in the Bible, is thus pointed out by St Paul in his First Epistle to the Corinthians — And though I have the gift of prophecy and understand all mysteries and all knowledge and though I have all faith so that I could remove mountains and I have not *charity* I am nothing And though I bestow all my goods to feed the poor and though I give my body to be burnt and have not *charity* I am nothing This is the origin of the Puranas which explain the Truth contained in the Vedas by means of suitable illustrations With regard to the Personages mentioned therein however Shri Râma Krishna Paramahansa remarks Think not that Rama Sita Shri Krishna Râdhâ Arjuna &c were not historical personages but mere allegories or that the Scriptures have an inner and esoteric meaning only Nay they were human beings of flesh and blood just as you are but because they were Divinities their lives can be interpreted both historically and spiritually The Bhagavata Purana says<sup>3</sup> The Munis who repose in the Self who have no bonds of the world serve the Mighty Lord with an unselfish devotion so great is the attractive excellence of Hari Nay even Shukâcharya

1 The discourse delivered on the occasion is known as Narada Bhakti Sutras

2 They are eighteen in number 1 Brahma 2 Padma, 3 Vishnu 4 Shiva 5 Bhâgavata 6 Nârada 7 Mârkandeya 8 Agni 9 Bhârishya 10 Brahmavivarta 11 Ling 12 Varaha 13 Skanda 14 Vamana 15 Karma 16 Matsya 17 Garuda 18 Brahmâsida

3 Of Âtmaramascha munayo nirgrahâthalapyarakrame/lrvantyahaitu kim bhaktimlithambhuta guno Harih // (1710)

confesses<sup>1</sup> that although he was the master of the Vedânta philosophy and he actually enjoyed Living Freedom, yet he was so much attracted by the Lîlâ (achievements) of the Saguna Brahma (Personal God) that he made a special study of the Bhâgavata at the feet of his father Maharshi Vyâsa, who himself secured peace<sup>2</sup> of mind only by writing the Puranas. They saved many a Sâttvika soul like Parîkshîtî<sup>3</sup>. But as the reason or the determining faculty of the Râjasika and Tâmasika masses was too gross to understand clearly the drift of even the Puranas, simple as they were, and consequently from time to time there was great confusion of thought everywhere, Thou wert, O Saguna Brahma (Personal God)!, necessitated to come down Thyself as a Saviour in the form of Shri Râma,

1 *Of Parinîshthito'pi nairgunya uttamashlokalîlaya / gûhîtacheta  
râjarsha ikhyânam yûdadhîtarîn // Shri Bhâgavata*

Thus Shukadeva had both Transcendental Knowledge and Love for the Lord Hanumân realized God without Form and God with Form and then passed his days in meditating upon a particular Form of the Lord—the Form of Râmchandra, a Form made of Spirit and Bliss Everlasting. Much the same was the case with Prahlâd and Nîrâda. They realized the Absolute,—they realized, too, the Spiritual Forms of the Lord from a lower plane. Prahlâd realized "I am it" (God the Absolute). He also realized, "I am Thy servant, Thou art my Lord." Nîrâda passed his days in his ecstatic Love for the Lord. This Love solves the problem of life—*Gospel of Shri Râmakrishna*

2 *Of Toîvarî talamala re talamala re / nâbhî Bhakti brâja re //*

3 King Parîkshîtî, grandson of Arjuna of Mahâbhârata fame was wholly engaged in hearing the Bhâgavata from Shukâchârya for seven days without food and drink and was patiently awaiting his death. Takshaka, the serpent, approaching him in disguise, bit him fatally. Parîkshîtî had been cursed by a Rishi's son round whose father's neck the king, when hunting in the woods, had indignantly placed a dead serpent because the Rishi immersed in his meditation, did not respond to the call of the king who suffering from intense thirst was in need of water which he wanted.

Shri Krishna and others and live with us and preach personally Thy secret ways for the redemption of the world and also to send at due intervals Thy Lovers (*Bhaktas*) from Thy Supreme Abode in the form of prophets and saints<sup>1</sup> to guide us by their oral advice as well as by writing commentaries and original works<sup>2</sup> in different languages which serve as bridges to cross over this ocean of ignorance and misery. The mere company of saints moreover creates<sup>3</sup> imperceptibly without any efforts, tendencies which in due course result in Dispassion, Knowledge, Love and Salvation. It is for this reason that Shri Rāmadāsa Swāmī says in *Dasabodha* VI 7. If God were not to manifest Himself, then who can know Him? Not even the best of us can realize Him. The sum and sub

1 *Cf* *Sa ta sadā a Lāmāra kṛt / vīti / mōti / upakṛt kṛt / nānā yāne uddhṛt / bidān bīdān bīdān / vīti / vīdān / to arit bhakt / pārdān hōti lopit / sādā mīti to prakāśa kēti / tīrthān mēti kṛt yīrthā //*  
*Vyavahāra bhāṣā des'od'āśit / prāntān upayogi kārāśit / sīrī s'udrīśit*  
*nītyajī / sūgama jē kṛt pāśā //* *Deshābhīśīta kē gṛāhīta / tēnī prakāśit / go pāntā / nīyān / to guhīrīta / kālā kālā mīti tēti //*  
*Deshābhīśīnībāhī tēti / a sūti / bīti / bīti / vīti / to sūgama zālā / vīdānīkṛt sūti / tēti //* *īya na Sgara*

*Cf* The books of all the great philosophers are like so many men.—  
*Prajñatām b / H James*

3 *Cf* *Sādā sūto bhīgāntavī yadyapīyudīśāśīti nā / yīhīśī nīrākāśī*  
*śīśānupādēśā bīvāśīti tīti //* *īya nīrākāśī*

*Sāṁtācharānārāja līgātā sātīya / vīśānēśī bīya jālānā jīya /*  
*Tuk r mā*

*Sāṁtā sāmīgama kījīya / tājīya āura upā //* *Sundara bahutānī uddhāre /*  
*sūta sūgātānē āi //* *Sundā d rā*

*Sāṁtā sāmīgama āī ātmānīkṛt / sūndara āgānē mōla //* *Am ītārīya*  
*Sīdhānī sūgātā dhārā / jānānā āśrāthānā kārā //* *Kabīr*

*Pūnyā pūjā bīnā mīlāhī nā sātīya / sātīyātī sātīrītī kārā āura //*  
*Tīti d rā*

*Agī sātīnīrēhī vāir gya jū nā / sātīnī āī kārīnīrēhīnā /*  
*sātīyātī bhaktī upājē pūrā / ānī vījānā sātīyātī //* *Ilāngān thā Swāmī*

*Dhānyā dhānyā bhāgya jē āīdhū sātīyātī kārā /* *Vārī Mēhī*



stance<sup>1</sup> of all that Thou hast taught, O Blessed Lord !, through the Vedas, Shastras, Puranas and Saints is the cultivation and development of Thy Supreme Love after Self-realization in this life and the enjoyment of Thy Eternal Bliss and Companionship after death in Thy Supreme Abode. These three points ought to form the principal topics of discussion of what are called Theology or the Science of God, Cosmology or the Science of the World or Universe and Eschatology or the Science of the last or final things which, if properly understood, are expected to answer, respectively, the questions 'Who am I? What is this Universe?' and Whither must I go?' The following answers given to them by Shri Shankarâchârya in his Svâtmanirupanam (Definition of one's own Self) are in harmony with the authorities Thou, O Providence!, hast sanctioned for our guidance -  
 "I am the Lord<sup>2</sup> of Lords. All this Universe, sentient

1 *Of* Nirguna Jnâna Saguna Bhakti / âni parama purushârthâ Saguna Mukti / asi Gîtâ Bhagavadukti / sâra sakalân Vedâncheñ || *Yathâñthadâpikâ*

2 *Of* And while some of the most important doctrines of the Vedânta, when placed before us in the plain and direct language of the Vedânta-Sutras, may often seem very startling to us, it is curious to observe how, if clothed in softer language, they do not jar at all on our ears, nay, are in full harmony with our own most intimate convictions. Thus, while the idea that our own Self and the Divine Self are identical in nature might seem irreverent, if not blasphemous, one of our own favourite hymns contains the prayer,—

And that a higher gift than grace  
 Should flesh and blood refine,  
 God's Presence and His very Self,  
 And Essence all divine !

This is pure Vedânta. We also speak without hesitation of our body as the temple of God, and of the voice of God, within us, nay, we repeat with St Paul that we live, and move, and have our being in God, yet we shrink from adopting the plain and simple language of the Upanishads that the Self of God and man is the same — *The Six Systems of Indian Philosophy* by E Max Muller

and non-sentient is Myself<sup>1</sup> I must attain the Supreme Abode<sup>2</sup> which is (by nature) impersonal when the fruits of action ripe for present enjoyment are exhausted

This identity of the Individual man and the All man of God and the Soul is the fundamental thought of the entire doctrine of the Upanishads. It is briefly expressed by the great saying Tat tvam asi that art thou (Chhand VI. 8) and Aham Brahmasmi I am Brahma (Prish 1:10) And in the compound word Brahma = Brahma + Atman only of the Brahman and the Atman is described the fundamental doctrine of the Upanishads. Whatever new and unworned paths the philosophy of the future may strike out the principle will remain permanently unshaken and from it no deviation can possibly take place.—*Devan*

1 *Of* Thus when the Bhakta or the devotee succeeds in approaching to himself the bliss of this kind of Supreme Love he also begins to see God in everything and his heart becomes an eternal fountain of love. Therefore, as we reach that higher state of love all differences between the things of the world will be entirely lost. If a will no more be seen than as man, but only as God the animal will be seen no more as an animal but as God and the tiger even will no more be seen as fire but as a manifestation of God.—*Sarveśvara*

Vishva nibhi: Mitha Ahu: sakhya: tuzi Ana re // *Varuna Pandita*

Vishva: Vishva nibhara / boati Vedat ticti: e ra // Jani Janadisha / abharen vada i alvakasha // Vyapti chhau A r yaneti / abh garjad Purane // Jani Janardana / sarita boi i vachana // Sury hiva pari / Tati lokhu kridi kari //

In the Lord truly has it been said we live move and have our being. We can only understand this verse if we admit God's presence inside every being whatever. Thus is true Pantheism trumpeted in the G thus, in unmistakable terms.—*Light of the Avesta and the Gathas*

2 *Of* In the Ardibehesht Yesht paras 3 and 4 we pray as follows, who stands in no need of explanation leaving as it does only one logical conclusion that Ahura and ourselves when pure live finally in the same abode or state.

Garoneman (is) Ahuramazda's own abode. Garoneman is for pure men. There is none from amongst the wicked (who is) to go towards Garoneman, the abode of the pure towards Ahuramazda publicly with ease.—Ahuramazda is the Friend Instructor Beloved Father the Final Goal of Humanity.—*Light of the Avesta and the Gathas*



particles of Truth mixed in the sand of philosophy which the little ant of Faith and Love have been able to taste freely. Physical science<sup>2</sup> deals only with conditioned knowledge. Therefore Divine wisdom is true science. Says Sextus the Pythagorean for when that is obtained no room is left for knowing anything further. It is the end of knowledge (*telos*) so to speak and is reached by Faith and Love as declared by all the religions of the world. All else is sheer ignorance (*ajyotiḥ* and *avidyā*). What are Faith and Love<sup>4</sup> then? Faith is here a state of mind

1 Of Saurashtra philosophy is not only the turning of a wheel toward the realization of Brahmanism or mix with the Hindu philosophy whence it emanates a contact with the creative effect. It is the study of knowledge in general and its condition as a knowledge only the true condition of science—proof that we realize a life that went down to the depths of philosophy and realized as in a certain new revelation that has grown up during the last half of the nineteenth century around the pages of Galileo as the old Aristotelian grew up around Aristotle.—*Heraclitus*

2 Cf. Abraham's faith was imputed to him for righteousness. For what saith the Scripture? Abraham believed in God and it was counted unto him for righteousness.—*Roman II*

Ebrahīm nishāste jinnam.—*B G II 30*

Every faith should be which has given special offence as a requisite for philosophy and ought to be in which *de omni bus dubita* has its legitimate place in the Vedānta philosophy for all Kant's philosophy leads us on to something beyond the limits of human understanding and must be accepted or believed without being understood.—*Max Müller*

I recall once asked Mahatma O Lord who is the root of the Eternal Everlasting All embracing Illustrious Truth Mahatma thus replied The root is faith.—*Sayings of Shri Ramakrishna Paramahansa*

3 Of I people do not see that science deal only with conditioned knowledge. It brings no message from the Land of the Unconditional. Such message has been brought by holy men who have seen and realized God like the Rishis of old. It is they alone that are competent to say God is thus and thus.—*Gospel of Shri Ramakrishna*

4 Of From pure faith is born love. Therefore I tell you of the signs of

which believes in Thee Who art without cause and the first of all causes and in Thy attributes—especially Thy second attribute Law (*Dharma*<sup>1</sup>) which involves the notions of Justice (*Samatva*) and Mercy (*Sadayatva*) as typified in the Kalpavriksha, Love is a further development of that state, which passing from stage<sup>2</sup> to stage is ultimately transformed into Thee Who art Thyself inexpressible and eternal Love<sup>3</sup>, Consciousness and Truth “When the faith is dead”, says Râmadâsa Swâmî, “death is better than life” The Faith of every man depends on the purity of his Sattva, i.e., Antahkarana or heart (*Sattvânurupâ sarvasya shraddhâ bhavati Bhârata—B G XVII 3*) Deign also to inspire Thy humble servant, with an open mind, to borrow from the writings of the authors he may come across, such views alone as are agreeable to Thee and for which valuable favour of theirs permit him to express, in anticipation, his deep sense of gratitude here only It may be

pure faith Leaving all other desires, worship of others, knowledge and work, devote all your organs to the cultivation of Krishna This is pure faith, the source of love Its signs are described in the Nârada Pancharâtra and the Bhâgavata.—*Chaitanya*

If any man has the grace to feel shraddhâ (faith), he consorts with pious men, from which companionship result the hearing and chanting of Krishna's name From the attainment of Bhakti, all his troubles are removed, and as a consequence his faith becomes constant, which gives him a taste for listening and hymning of Krishna's name From taste (*ruchi*) comes strong inclination (*âsakti*) which gives birth to the sprout of passion for Krishna in the soul When the emotion is deepened, it takes the name of love (*prema*) —*Chaitanya*

1 This attribute is the basis of all morality in the world as it was of Buddhism, of which Just cè and Benevolence were the principal tenets

2 Of Chapter I last para ‘Karma Yoga, Jnâna Yoga and Bhakti Yoga’.

3 Cf Anirvachaniyam Prêmasvarupam—*Nârada Sutra*.

God is Love —*The Holy Bible*

mentioned that although figurative language has been used here and there in the Vedas and Puranas as well as in the Scriptures of other religions Thou hast been pleased O dear Lord! to speak the Truth in the Bhagavad-Gītā throughout in plain language. But the favour solicited in this part is necessary because various interpretations have been put on Thy words according to their own predilections by some commentators who have failed to understand its spirit for lack of faith<sup>3</sup> in Thee! Thou wert fully aware<sup>4</sup> of this result and therefore didst Thou openly declare in the last verse of the 12th Chapter that they alone are extremely dear to Thee who worship exactly in the

1 Cf. The language of the Vedas and part at least of the Puranas is plainly symbolic full of figures and concrete representations of things that lie behind the veil but the Gītā is written in plain terms and professes to solve the great ethical and spiritual difficulties which the life of man raises and it will no do to go behind this plain language and thought and wrest them to the service of our fancy.—*Essays on the Gītā* by Bābā Jurobindo Chose

Of Those who misinterpret the religion subvert the meanings of the commandments of religion and by their evil suggestions (of such perverted interpretation) confound the understandings of men. They deprive Me (us) of the well intentioned aspirations and true hopes. Therefore O Ahura and O Asha, I pray Ye with all my heart and beseech Ye (to destroy their influence).—*Iasna* XXVIII 9

3 Cf. How shall they call on Him Whom they have not believed and how shall they believe in Him of Whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? As it is written 'How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things'.—*Romans* X 14 and 15

Preaching does no harm if there has been a commandment. If one has received a commission from the Lord to preach the Truths of religion.—*Gospel of Shri R. mākrishna*

4 Cf. Yācha artha viparita / v kbhānti beñ jāne Bhagavañita / mhanuni mhanē je yathokta dharm mrita / upāñti te ati priya Majāligiñ // *Yatharathadīpikā*

manner spoken by Thee (*Yathoktam paryupâsate*). The most sacred advice Thou hast chosen to give Arjuna at a very critical moment is in the simple form of a dialogue or questions and answers, which is, according to Shândilya<sup>1</sup>, the best means of arriving at the true solution of a problem. Therefore "a dialogue proper", as Râmadâsa Swâmi says<sup>2</sup>, "is that which puts an end to dispute and which is beneficial." For, evidently so long as there is even the least room for debate and discussion in the heart of man, there can be no real peace<sup>3</sup> of mind or tranquility.

4 O Almighty Physician (*Bhavaroga Vaidya*)<sup>1</sup>, Thy messengers<sup>4</sup>, Shankarâchârya, Râmânujâchârya, Madhvâchârya, and Vallabhâchârya, the four great Sanskrit commentators, whose names have been associated with the Monistic, Qualified Monistic, Dualistic and Pure Monistic systems of philosophy, as well as the two dis-

1 Prashna nrupanadhyamadhikyasiddheh

2 Tute vîda sañvîda to hitakârî.

3 *Of* So long as the bee is outside the calyx of the flower and has not tasted the sweetness of its honey, it flies humming round it, but as soon as it has penetrated within, it drinks noiselessly the nectar. So long as a man disputes and discusses about doctrines and dogmas, he has not yet tasted the nectar of the true faith. When he has tasted it, he becomes tranquil and full of peace — *Shri Râmakrishna Paramahansa*

4 *Of* Shankarâchârya is regarded as an incarnation of Shiva, Râmânujâchârya of Laxman, the brother of Shri Râma, Madhvâchârya of Brahma-deva, Jnâneshvara Mahârîja of Vishnu and Vîman Prandita of Vyâsa. Jyâñi jyâñi je vakhate dharma sthâpanânî jarurî jenîthi purî chhe te badhî paramâtmanâ avâtâra chhe emî Shri Krishnanî kehevânûñ tâtpriya chhe Jyâre dharmano laya thavî bese chhe tyue ivî loi mahâpurusharupe Bhagavâna dharma sthâpî vyavasthî kare chhe — *Dvivedi*

As when there is some disturbance in a far-off province, the king sends his viceroy to quell it, so whenever there is any waning of religion in any part of the world, God sends His avâtâra there — *Sayings of Shri Râmakrishna Paramahansa*.

tinguished Marathi commentators Jñāneshwara Mahārāja and Vīmanā Pandita who are regarded as the advocates of the Impersonal God (*Śrīgata Brahma*) and the Personal God (*Sāguna Brahma*) respectively proclaim one eternal principle and so far they agree but as their mission has been to apply the principle to the special conditions of their age they must necessarily differ as much as their conditions differ.

Not less than twenty five centuries ago when the Sāttvika<sup>1</sup> principles of purity and love began to disappear from the people of this land and Rajasa<sup>2</sup> sacrifices or Tamas<sup>3</sup> austerities prevailed everywhere then didst Thou O Mukunda<sup>4</sup> deem it necessary to take birth as a Rājput Prince in the shape of Lord Buddha for the express purpose of extirpating cruel animal sacrifices and rigid asceticism and restoring the national virtues of Good Conduct and Benevolence. It was not possible for Thee to secure

1 Cf. Wherever y that Jesus is an Avatar of morality we do not believe in Him. He had to appeal to half civilised and uneducated men. The people He addressed were not fit to receive higher truths than the one that taught them to love Jesus. The divine character of the mission of Christ is established by His being eminently successful in softening the hearts of the fierce races of the west. If Jesus had tried to preach to his followers the teachings of the Gītā they would not have understood him at all and would not have listened to him. They had therefore to be enthralled by miracles. In the same manner if an Avatar in India had tried to create a following he would have failed if he had adopted the course of Christ that is to say strengthened his teachings by miracles. In India a law Avatar would have been put down for a mere occultist or a magician.—*Vaishnavism by Śaṅkar Ghose*

2 Proceeding from an enlightened mind seeking for Knowledge.

3 Proceeding from a mind desirous of action and worldly good.

Cf. *Karimibhyasbyadhiko Yogī—D G VI 46*

4 Proceeding from a mind full of desires and inactivity.

Cf. *Tapasvibhyo dhiko Yogī—D G VI 46*

5 The Giver of salvation or freedom (*Mukti*).



this object without promulgating a new Faith, suspending for a time Thy own authority as Lord of the Universe and that of Thy sacred Vedas, because the times were so rotten that under the very shelter of the established religion, people practised things quite contrary<sup>1</sup> to its spirit. Thus originated Buddhism, which spread itself within a short time not merely in the whole country but in the different parts of the Continent also. This change of religion, however, was not meant to be a permanent one but only to serve an emergency, viz., to open the eyes of the Hindus who had degenerated<sup>2</sup>. Under the auspices of the New Faith, the Converts led a virtuous and benevolent life and as its natural result enjoyed prosperity until the memory of Lord Buddha, who was God Incarnate, was fresh in their hearts. But as times rolled on, it faded and along with it their sense of Justice and Mercy grew blunt also. Virtue cannot be expected to live without the nourishment supplied

1 *Of* The righteous Manu enjoined Ahimsa or abstaining from killing or causing pain to others, in all works. Those men who worship with an end in view, sacrifice beasts on the external altar. But those who follow Vishnu, worship ritually, with Pîyasa or oblation of milk, rice and sugar, pleasing to the Lord. That also is known in the Smritis as a sacrificial offering.—*Mahābhārata Shānti Parva*

He (Lord Buddha) was a purifier and a reformer, not an iconoclast, and struck at the accretions due to ignorance, not at fundamental truths belonging to the Ancient Wisdom.—*The Ancient Wisdom*

2 *Of* Two religions were known to the people, the religion of the Gods and the religion of the ascetic. The householders were under the control of a hierarchy of priests who officiated and propitiated the Gods. They were the mediators between Gods and men, and sacrifices, rituals, ceremonies, baptisms, &c were formulated by the priests with an eye to material gain. Animal sacrifices and oblations were the order of the day. Sensualism in its most extravagant form had its votaries and the Buddha began His triumphant conquest in a land where the two extremes of religion met.—*The Life and Teachings of Buddha by the Angarika Dharmapāla*

to it by a sincere belief in the Just and Merciful Ruler of the Universe and for want of such a belief, the Buddhists naturally became corrupt<sup>1</sup> in many ways. The Hindus who had by this time learnt the necessary lesson intended for them now fought effectively against them under the leadership of Kumārila Bhatta and other missionaries and revived the Daily (*Nitya*) as well as Periodical (*Naimittika*) ceremonies enjoined by the Vedas and Shastras. These were indeed good and harmless actions in themselves in as much as they were disinterested (*Nishkama*) but they could not continue to be so for a long time because they were not offered to God for the purpose of securing

1 *Of* Gross idolatry in practice (*Of* Hsiouen Tsang) formal atheism in doctrine a regular army of monks and nuns everywhere eating the substance of the industrious and charged with the worst evils of decayed monasticism were only a few of its bad features.—*Life of Śrī Śāṅkara* : *chārya* by Aliyar

2 *Of* Karma kariteṣu lāgya mithiṁ / mukhya bhāvi Bhagavadbhetī / lagdha bhāvi briddya graṣṭibī / prayojanaḥ heṣi karmācheṣi // *Narayana Vaharja*

Nāradastu tadarpitakṛtīlāch rati—*10th Bhakti Sutra of Nārada*

Thus Karma and its effects which for the ignorant unthinking and reckless human soul are ever interminable, can by exercise of wisdom and mental power and discipline be absolutely done away with. Karma belongs to Krishna and it is to Krishna that it and its fruits should be unreservedly dedicated for good.—*Śrī Krishna* by Premānanda Bharati

Jo ina karma niko kare / taje kima āsakti / sakala samarpye Ishvarahi / tabahi upaje bhakti // *Sundardasa*

The Master says Every piece of work must be done *religiously*—done with the feeling that it is a sacred offering to be laid on the altar of the Lord. This do I O Lord in Thy name and for Thee. Thinking this can I offer to Him anything but my very best? Can I let *any* piece of my work be done carelessly or inattentively when I know that it is being done expressly for Him? Think how you would do your work if you knew that the Lord Himself were coming directly to see it and then realize that He *does* see it for

Knowledge (*Jñâna*) or Love (*Bhakti*) as their ultimate aim. Gradually, therefore, there arose a number of sects such as Shâktas and Gânapatyas with many sub-divisions, which based their faith mostly on the Puranas and formulated it with an eye to material gain (*Sakâma*). The constant quarrels among them caused general dissatisfaction in the country which resulted ultimately in a keen desire for religious peace. Under these circumstances, O Jagatpate!, Merciful Lord of this Universe!, Thou didst entrust to Shankarâchârya the holy task of supplying the want of the aim of Knowledge or Love, which caused the failure of the Karma Mârگا or Path of Action, and of reconciling the different sects and sub-sects. Love (*Bhakti*) was certainly out of question at a time when the atmosphere was still full of the germs of Atheistic Buddhism. Shankarâchârya was, therefore, forced to lay unusual stress on Knowledge (*Jñâna*), which was the only other resource at his command and to base his religion on the philosophical foundation of Pantheistic Monism<sup>1</sup>. In the face of the strong opposition he had to encounter, he undoubtedly acquitted himself

all is taking place within His consciousness. So will you do your duty 'as unto the Lord and not as unto men' "—*Education as Service* by J. Krishna-murti

1 Of "Wherever", says Von Hartmann, "we may look among the original philosophical or religious systems of the first rank, everywhere do we meet with the tendency to Monism, and it is only stars of the second or third magnitude which find satisfaction in an external dualism or still greater division." The same writer thinks that in all philosophies of the modern epoch we see "this tendency to Monism more or less perfectly realized in one fashion or another." As an inquiry in the history of philosophy, there can be little doubt that a general assent must be accorded to these statements of Hartmann.—*Introduction to Philosophy* by George Trumbull Ladd

most admirably<sup>1</sup>. Although himself an ardent Vaishnava, a great Bhagavata and an upholder of the doctrine that Salvation was impossible without the Grace of God attainable by Devotion and the Fetching of the Master (*Guru*), as may be seen from his own writings<sup>3</sup>, yet his attempts to rationalize the whole Universe in order to counteract the extravagancies of the times necessarily led him to overlook the full importance of genuine Love (*ishakti*) His is therefore

1 *Of* Darwin's evolution that a period of 11000 years is a geological hour and his work as a religious reformer profoundly marked a. I. monism or result. While accepting the *Upanishads* view regarding the eternality and infallibility of the sacred writings of the Hindus Shrinivasa had to conclude as an *ist* ex-*tra* natural fact in the sacerdotal ceremonialism of the Vedas. There is very good reason to believe that he fought this bit with very remarkable success. On the question of the eternality and infallibility of the Vedas he half rather to establish that the *amoral* ethics and humanitarianism of Buddhism, though very high in the *ethical* moral value were really inferior to Vedantic ethics and Vedantic humanitarianism. How well he accomplished this the later history of Buddhism in India abundantly demonstrates. — *Iti manuja and Valisnavism by P. Sri Panacharya*

2 *Of* O Scions of Asuras neither Brahmanhood nor Godhead nor worldly success to obtain the grace of God nor good conduct of life nor wide knowledge and experience. Neither charity nor asceticism nor sacrifices nor purificatory rites nor penances and religious vows please Him. He is pleased with pure devotion. Every thing else is but mere mockery — *Bhagavata VII 7 31 (Prakṛda)*

Therefore man should serve the Lord with devotion believing in the superiority of his Guru say in the Guru's very divinity — *Bhagavata XI 2 37 (Kaci)*

Of B. G. IV. 34 and IX. 34

3 *Of* Him Who is realized as the Supreme Lord by those who having learnt from proper preceptors the extremely subtle nature of the Immutable are engaged in the contemplation of the ultimate Unity with the help of renunciation constant meditation and firm devotion — that Hari the destroyer of the darkness of *samsara* I praise — *S. Venkataramana's Translation of Haristutthi by Sri Shankaracharya*

only the first stage of Love, *viz*, that of the Karma Yogins (*Jyñâsu*) known as True Faith or Dâśya Rasa or Nava-vidhâ Bhakti, which disappears after Self-realization. This defect in his system, for which he cannot be held responsible, caused his religion to be made, under his disciples, one 'more of the head than of the heart' The large body of the Hindus in the country, therefore, were dissatisfied with the dry unsympathetic worship of an Impersonal God and strongly felt the need of an All-merciful Personal God and of a more emotional and less intellectual religion than that of Shankarâchârya. This powerful feeling led to the Bhâgavata movements which followed. Of the reformers who came forward to satisfy the need, O Best of Beings, Purushottama !, Thy prophet Râmânujâchârya was destined to play an important part. He combined the Bhâgavata religion of loving devotion to Personal God with the Pantheistic Monism of Shankarâchârya so as to work out his system of Qualified Monism, and was a staunch supporter of the Doctrine<sup>1</sup> of *Prapatti* or absolute self-surrender to God which is also called *Sharanagati*. His is the second stage of Love, *viz*, that of the Jñâna Yogins (*Arthârthi*) known as Absolute Self-surrender or Sakhya Rasa or Prema Bhakti which secures perfection of Knowledge or Living-Freedom. The almost immediate advent to India, O Master of the Senses, Hrîshikesh !, of another Messenger, Madhvâchârya, was due to the fact that the people of Kanara and the adjoining districts having been, as a rule, too worldly to realize the Qualified Monism of Râmânujâchârya continued to be the helpless

<sup>1</sup> This is called in Christianity 'Resignation to the will of God'

*Of*, 'Howsoever, He wills, so may it befall us'—*Yasna XXVII 4. Light of the Avestâ and the Gâthas.*

Sarva dharmân parityajya Mâmekam sharanam vraja—*B.G. XVIII, 66*

victims of 'the Doctors of the dominant theology who had grown turbulent and were proclaiming from the house tops that phenomena were unreal that the Lord is no Person and that He has no attributes', and naturally longed for a simple religion with a Personal God who would give them help in their present difficulties and hope for their future good. Madhvāchārya therefore starts with the assumption that the world is Real and that its wise and good Ruler is a Reality of all excellence and powers and suggests afterwards if properly understood almost the same<sup>1</sup> means and end as those recommended by the previous commentators. This system of his is called Dualistic but it is a misnomer. The Madhvas who call it Sad Vaishnavism so as to distinguish it from the Shri Vaishnavism of Rāmānujāchārya are perhaps nearer the Truth. His direct cognition of the Lord carries us to the third stage of Love *viz* that of the Bhakti Yogins (*Jnani Bhaktas*) known as Pure Love or Vātsalya Rasa or Parā Bhakti which is the privilege of the Souls enjoying Freedom in this life. The new

1 Of (1) An inborn devotion to the Lord a just study of the Vedas control of the senses the renouncing of pleasures indifference to losses and fears the perception of the futility and the perishable character of all things below a thorough resignation to the feet of the Lord are the first qualifications of those that are eligible to work towards direct cognition.

(2) To state briefly renunciation devotion direct cognition of the Lord by contemplation are the only means leading to Mukti.—*The Philosophy of Madhva-charya* by Subba Rau

2 Of A foreign critic justly observes that the system of philosophy taught by Shri Madhvāchārya does not seem to commend itself to many simply because they are prejudiced by the name Dualistic philosophy which he thinks is a misnomer and that if properly represented it will find more readers in the world than any other.—*The Philosophy of Madhva-charya* by Subba Rau

Vaishnavite doctrines<sup>1</sup> vigorously preached in South India by Râmânûja and Madhvâchârya were carried to the North by the monks and teachers of their respective Orders. "The chief of them was a Râmânûjite monk of the 14th Century whose name and memory is still invoked with great reverence and gratitude by many a North Indian sect. It was from him, Râmânanda<sup>2</sup> by name, that the founders of the two great sects of modern Hinduism, Kabir (a Muhammedan weaver) and Nânak (the founder of Sikhism), derived their doctrines and their spiritual inspiration. Another, by name Mâdhavendra Puri, a monk of the Madhvâchârya Order carried the new religion and learning to Bengal and one of his disciples imparted the new religion to Chaitanya who was soon to become the founder of a great school of Vaishnavism in Bengal and Orissa. The new religion spread to Rajasthana and Gujarat where a great Vaishnavite Church was founded by a South Indian monk which still holds its sway over millions of their people." He was Shri Vallabhâchârya, Thy noble representative, O dear Shri Krishna! His philosophy<sup>3</sup>, 'centred round the conception of a Personal and Beneficent God (Who is *Sat*, *Chit* and *Ânanda*), laid great emphasis on *Pushti* (Grace) and *Bhakti* (Love)'. "Vallabha's Vedântic theory<sup>4</sup>", says Sir Bhandarkar, "is the same as that of an earlier author of the name of Vishnuswâmin. (He believes that) the Individual Soul is not a form of the Supreme Soul altered by a third thing

1 *Vide* Life and Teachings of Kabir by G. A. Natesan & Co

2 Tulsidâsa the author of the Hindi Râmâyana was seventh in descent from Râmânanda

3 The quotations are taken from the Life of Vallabhâchârya by G. A. Natesan & Co

4 Described in a foot-note in the Chapter on Cosmology

being involved in it such as the *Maya* (Illusive Power) but is itself the same substance as the Supreme Soul with one attribute (*Ananda*—Joy) rendered imperceptible. The relation between the two is thus that of identity (*Adhata*) both being in the pristine unchanged form i.e. identity of untransformed Souls (*Shuddha dhata*). His system is therefore called Pure Monism. The stages in the development of Love given by him are — (1) Love or liking (*Prema*) (2) Attachment or addictedness (*Āsakti*) (3) A haunting passion which is the mature condition of the first two (*Vyāsana*). The haunting passion leads to the attainment of the end that is the highest bliss. Those in whom Bhakti has attained to this pitch reject with scorn the four kinds of Mukti and choose the eternal service of Hari, as noticed in the section on the Pancharātra system. By the haunting passion about Hari He is seen everywhere and therefore everything becomes an object of love and the devotee identifies himself with everything. Then the inner and the outer world is for the devotee full of Purushottama or the Highest Soul. The final fruit of this devotion is admission to the eternal sports of Krishna. Narsi Mehta the Brahman saint of Gujarat Mirabai<sup>1</sup> the Rajput Queen and the Mystic Surā Dasa

1 *Of* In Brindavan at this time lived Rup Gosāmin himself of Shri Chaitanya of Bengal a well known ascetic and devotee. He was profoundly learned but he cherished two great prejudices. Do you want salvation? he would ask, then see neither women nor gold! Mira soon heard of him and sent him a message. Mira knows that in Brindavan there is but one man—Shri Krishna—many others live here it is true but as they all dwell in His love they are all but the maids of Gokula. The holy man was pleased with the message and sent for Mirabai. My daughter said Rup Gosāmin is there ought I may do for thee? Oh father answered Mira permit that I dwell with thee in this temple and from thy lips learn the wisdom of God. And so it was.—*Life of Vallabhacharya by G. A. Natesan* § 10



the blind bard of Agra, are said to have paved the way for his success. His is the fourth or last stage of Love, viz., that of the Pushti Yogins (*Muktas* or liberated) known as Eternal Bliss or Mâdhurya Rasa or Gangâ-Sâgara-Sangama Bhakti, i.e., the Love of the ocean of the Personal God which they, as rivers, enjoy in the Anâdi Vaikuntha or the Supreme Abode of Vishnu. The mission of the earliest Marathi commentator Jnâneshvara Mahârâja was to crush the tendencies of the times he lived in towards Hatha Yoga and the acquisition of supernatural powers<sup>1</sup> and to introduce once more, amongst

1 Of Said the Lord "Murari, I implore you, give up the study of fruitless occult philosophies" Murari, a little disconcerted, said "Are they not good? Do they not teach religious truth?" "Good or bad, that is not the question", replied the Lord "But those researches into the realms of occultism will not lead any one to find Me"

Here the Lord refers to the Tantra and other occult sciences which had then taken possession of the minds of the learned men of India. What the Lord meant was that researches into the secrets of occultism may have their uses, but they do not train one in Bhakti and therefore do not lead one to God. Those engaged in these researches, may possibly sometimes discover truths not known before, that is all, but to attain to the Personal God or Krishna there is but one way, through faith, reverence and love, and that way is not paved but retarded by the cultivation of the occult sciences — *Lord Gauranga*

The great strength of Christ is not in His miracles or His healing, any fool could do that, fools can heal others, devils can heal others, I have seen horrible demoniacal men do wonderful miracles. They will manufacture fruits out of the earth. I have seen fools and diabolical men know the past, present and future. I have seen fools heal at a glance, by the will, the most horrible diseases. They are powers, truly, but often demoniacal powers. The other is the spiritual power of Christ, which will live, and always has lived, an almighty gigantic love, and the words of truth which He preached — *Swâmi Vivekânanda*

Bhuta bhavishya vartamâna / thâukeñ âhe parichhina / yâsihi mhanujeta  
jnâna / pari teñ jnâna navhe // *Dâsabodha*.

Bhuta bhavishya kaloñ yâveñ vartamâna / heñ toñ bhâgyahina tyâñchi  
jodi // Âmhiñ Vishnudâsiñ Deva dhyâvâ chitteñ / honâra teñ hoteñ

the people of Mahārāshtra the path of Knowledge which

prārabdheñ // Jagrubbhi s thūñ ghātaleñ duk na / j to hīrjyaṇa antaroni //  
Twa mahane b ho prapancha gūḥya / thorali to pīlā riddhi siddhi //

Dasurīc'ei mīna / bhuta bhāṣīḥya v itam na / heñ kalanen navho  
aparokṣha jūna / na kholambe muktī yā vīceñ // *Iat'ha thad pīl?*

Sudhorī u yori aldhana / līlha kele' d habandhana / dehīñchya  
siddhi bhogitāñ jīna / adībh tana chakana // *Alan thī jī garat?*

Solī kachchābe kachchābe / nahīñ vadgurukī kachchī // (*Dhura*)  
Dunīyāñ tyajakara khīka lag yī / kara lāṣṭhī banamōñ / kbechārī mudrī  
bajī's u mōñ dīy na dharata hai manamo // 1 // Tīrathā karake ummāra  
khorjō a juguta mōl sīrī / dhīna kāmīsa kunjara lī o joga kamayī  
bhīrī // // Gupta hokara parāma Love Go ulā Math rī kīshī /  
s līhājī have prana nīkīlo sa ya lokak bīlī // 3 // Shīstram f to lūcha  
nahī rabyī pur na gīyā mīy / bhedabhidī mārage chālātī tanakī lagakī  
līyī // 4 // Kūndalanukī khība chādī o brahmarandrakū jīve / chālātī  
hāp nīke upara bolata solī hore // 5 // Hāluma vīrītīkī Jā neshvarakū  
tīna upara menī / S īrurukī kripā bhāl jādā āpī pa pīchh. nī // 6 //  
*Jā neshvara Mahārjā*

These powers are (1) Anīmī the power of becoming as small as an atom  
(2) Mahīmī the power of becoming increased in size (3) Hīmī the power  
of becoming as light as desired (4) Prīptī to possess the power of the Gods  
who are the presiding deities of the senses (5) Prakīmya the power of enjoy-  
ing and sensing all objects seen or unseen (6) Ishitī or power over the forces  
of the Divine Will and over the lower forces of other beings (7) Vasitī non-  
attachment to objects and (8) Kīrīvasīyat the power of attaining all  
desires. Besides these the high Yogi may attain to ten other powers of the  
Cardinal Attributes, (1) Cessation of hunger and thirst (2) Hearing from a  
distance (3) Seeing from a distance (4) Moving the body with the speed  
of the mind (5) Assuming any form at will (6) Entering into any other  
body (7) Dying at will (8) Playing with celestial damsels (9) Attaining  
wished for objects (10) Power of irresistible command. Five other minor  
powers are (1) Knowledge of the present the past and the future (2) Control  
over the opposites such as heat and cold joy and sorrow etc. (3) Knowledge  
of another's mind (4) Suspending the action of fire sun water poison etc  
(5) Invincibility Vist not miracle workers. They are wanderers from the  
path of truth. Their minds have become entangled in the meshes of psychic  
powers which lie in the way of the pilgrim towards Brahman as temptations.  
Beware of these powers and desire them not.—*Shrī R maharishina  
Paramahansa*

was neglected for a long period. As he was then nearly in the same position<sup>1</sup> as Shankarâchârya was during the decline of Buddhism and the preponderance of the religion of the Mīmāṃsakas, for history repeats itself (*sa kâleneka mahatâ yogo nashtah Parantapa B. G. IV 2*), he was necessitated to follow his footsteps and become a supporter of the Impersonal God (*Nirguna Brahma*) in his most attractive commentary on Gîtâ called *Bhâvâarthadîpikâ*, popularly known as *Janâneshtarî*, although he too like his model recommends disinterested action (*Nishkâma Karma*) and devotion to the Personal God (*Bhakti*) as a means necessary for Self-realization, without which there can be no Freedom<sup>2</sup>. But the success of his mission awakened the jealousy of many, some

1 *Of* Like the European reformers, the Indian saints raised their voice against the excesses to which image-worship and ceremonial religion had gone. They preached on the other hand of a pure and loving God who ought to be worshipped in Love and in Faith alone, *Bhâva* (Faith) and *Bhakti* (Devotional Love), they said, are far superior to all other forms of worship such as the performance of rites and ceremonies of external worship, pilgrimages and ablutions, self-mortification and fasts, learning and contemplation, these have relation only to the body or the mind while the spirit is what God desires to see engaged in His Service. The European reformers made the Bible accessible to all, high and low alike, and the monopoly of learning till then enjoyed by the priests was shaken to its foundations. In the same spirit, the Maratha reformers, beginning with Dnyanadev, boldly translated and made accessible to all the great Scriptures and Sacred epics—the Gîtâ, the Rîmâyana and the Mâhâbhârata and the Bhâgavata Purana. The Brahmans, the supporters and custodians of the classical learning, long resisted the innovation. Eknath and Tukâram especially had to bear a good deal of opposition and even persecution. The conflict ended at last in the success of the popular side, the living languages—*A Sketch of the Life and Teachings of Râmdâsa by G. A. Natesan & Co.*

2 *Of* Jnânâdevakaivalyam—*Shruti*

Then said Jesus to those Jews that believed in him, if ye *continue* in my word, *then* (alone) are ye my disciples indeed and ye shall *know the truth*, and the truth shall make ye *free* —*St John VIII 32.*

of whom had their own axe to grind. One of them was Chânga Deva a great Yogin claiming to have lived for fourteen centuries. Anxious to test Jñāneshvara he once started for Alandi. Riding on a fierce tiger tamed only by the superior powers of Yoga with a serpent for his whip he marched followed by a regiment of disciples. He had intended to vanquish Jñāneshvara but he was himself half vanquished when he saw Jñāneshvara coming forward to receive him by moving a wall. The conversation that followed convinced Changa Deva that he had caught a Tartar. Ultimately he disbanded his disciples and himself became one at the feet of Jñāneshvara. Then came one by one a train of Vaishnava Saints like Namadeva Ekanātha Rāmadāsa and Tukārāma who paved the way for that splendid commentary 'The Yathārthadīpikā' of Vamana Pandita Thy Great Apostle O Sachchid-ananda! It was he who gave Love (*Bhakti*) its just and proper position in religion and for which feat of religious chivalry he is called by the poet Moropanta an Incarnation of Vyāsa and an heir apparent (*Yuvaraja*) of Queen Gītā. He maintains that a thorough Knowledge of the Self is an essential condition for the acquisition of Supreme Love (*Para Bhakti*) which alone enables one to secure Eternal Bliss and Everlasting Companionship<sup>3</sup> of God.

1 Cf The names of Tukārām of R. m. d. s. of Vīman Landūt and Eknāth were names to conjure with and after a lapse of two hundred years they still retain their ascendancy over the minds of the people of Mahārāstra—A Sketch of the Life and Teachings of R. n. d. s. by G. A. Yates p. 5 C

2 Of Jyē Bhakt Majavina anyā nāl jē, nirvāṇa śh ntrā svayen / jo sarvatra pāhato sama mallā sarv tmatā nīsch y : // Tyām geśhchāre īśad phiratasān tyāchya padāchya dhulī / Mī āg ā v hatoī prajātra kariton lokāśa bhūmandalī // *Brahm astuti*

3 Of Maibhāvam gītāh—D G IV 10 and Mama sūharmyamāgātāh—D G XIV

5. Pray, help us, O Killer of Doubts and Fountain of Mercy !, to remember and follow the undermentioned lessons Thou didst teach in these various incarnations, for, as T Subba Row says in his *Lectures on the Study of Bhagavad-Gîtâ*, "the philosophy contained in our old books is valuable, but it has been turned into superstition. We have lost almost all our knowledge. What we call religion is but the shell of a religion that once existed as a living faith. The sublime philosophy of Shankarâchârya has assumed quite a hideous form at the present day. Viśištâdvaita has degenerated, and is now little more than temple worship, and has not produced any good impression on men's minds. Madhva philosophy has degenerated in the same manner, and has perhaps become more fanatical." So also about Shri Vallabhâchârya's philosophy we are told in his life by Natesan, that "the cult of a Personal God was the greatest gift that Vaishnavism gave to Mediæval India; but the Vallabhites by elaborating a vast and idolatrous scheme of temple and image worship, sadly fell away from the teachings of the original reformers. The necessity of a pure and virtuous life, of high ethics, and of a real culture of the heart was lost sight of and in their place came a showy and meaningless worship of images and men. The other doctrine, that of implicit reverence to the Guru represented in Râjasthân in latter days by a number of ignorant and uncultured men led to most serious results. It was thought that in order to attain salvation one should literally sacrifice body, wealth and all to the Guru."

I. (1) The avoidance of luxuries whether in worldly or spiritual matters and cruelty in the shape of (a) mortification of body by observing long fasts and by undergoing ascetic penances and (b) animal sacrifices

and (2) the practising of the virtues of good conduct and benevolence

II The keeping of the company of saints<sup>1</sup> and the disinterested (*Nishkama*) performance of the necessary (*Nitya naimittika*) but not optional (*Sakama*) duties enjoined (1) by the Scriptures as well as (2) by the Moral and Social Codes of the times and places we live in.

III Offering<sup>3</sup> of the fruit of disinterested actions

1 This implies also the avoidance of bad company

*Of* Asat sāṁsraṇa narakā hoti / mhanānuṁ na karāvi te sangatī / satsangeṇ  
hoye muktī praptī / mhanānuṁ satsangatī sarvada karāmi // *Rangan thā*  
*Yogar is shtha*

Satsangatū shiraveṇ bala jananyanchalā jaseṇ shirateṇ / mana karpāveṇ  
kujānū viddhapanū kānpāten jaseṇ shira ten // *Muroḡ anta*

*Of* Anye kṛtāyug dharmaḥ śreṣṭhāyama dv parepare / anye kalyāṇe  
nna m yugārhasanurupātaḥ // *Manu*

Nahī sarvabhūta kṛtsidācharaḥ sampravartate—*Uaḥabharata*

3 This is the real meaning of the word sacrifice.

*Of* Yajñarthaḥ karmaṇanyatra lokoyam karma bandh n 1 /

Yadārtham karma kṛtsiteya muktasāṅgah samachara // *B G III 9*

For the sake of righteousness he also sacrifices the authority (reward) of (good) actions and even the (reward of) obedience to the behests of religion  
—*Isaṇa LXVIII 14 Light of the Avesta and the G thas*

The argument of the Gita resolves itself into three great steps by which action rises out of the human into the divine plane leaving the bondage of the lower for the liberty of a higher law. First by the renunciation of desire and a perfect equality works have to be done as a sacrifice by man as the doer a sacrifice to a deity who is the supreme and only Self though by him not yet realised in his own being. This is the initial step. Secondly not only the desire of the fruit but the claim to be the doer of works has to be renounced in the realisation of the Self as the equal the inactive the immutable principle and of all works as simply the operation of universal Force of the Nature Soul Prakṛti the unequal active mutable power. Lastly the Supreme Self has to be seen as the Supreme Puruṣa governing this Prakṛti of whom the Soul in Nature is a partial manifestation by whom all works are directed in a perfect transcendence through Nature. To Him love and adoration and the sacrifice of works have to be offered the whole being has to be surrendered to Him and the whole consciousness raised up to dwell in this

to Thee, O Personal God (*Saguna Brahma*)<sup>1</sup>, with a full belief in Thy attributes especially the second attribute of Justice and Mercy, to receive in return purification of heart which is a step necessary<sup>1</sup>, 1st, for a clear Knowledge of the Self or the Absolute, which should be our first aim in life, and, 2nd, for the realization of the non-Self, from which the Self is separated, as the Self. (The former is called *Vyatireka*<sup>2</sup> and the latter *Anvaya*,

divine consciousness so that the human soul may share in His divine transcendence of Nature and of His works and act in a perfect spiritual liberty

The first step is Karma Yoga, the selfless sacrifice of works, and here the *Gītā*'s insistence is on action. The second is *Jñānayoga*, the self-realisation and knowledge of true nature of the self and the world, and here the insistence is on knowledge, but the sacrifice of works continues and the path of works, becomes one with, but does not disappear into, the path of knowledge. The last step is adoration and seeking of the supreme Self as the Divine Being, and here the insistence is on devotion, but the knowledge is not subordinated, only raised, vitalised and fulfilled, and still the sacrifice of works continues, the double path becomes the true way of knowledge, works and devotion. And the fruit of the sacrifice, the one fruit still placed before the seeker, is attained, union with the Divine Being and oneness with the supreme divine nature—*Essays on the Gītā by Babu Anurobindo Ghose*.

1 *Of* Blessed are the pure in heart, for they alone shall see God—*The Holy Bible*

2 *Of* Know by the process of *Anvaya* and *Vyatireka* that the *Âtmâ* which pervades the whole body is beyond the three states of consciousness—waking, dreaming and dreamless sleep—*The Uttara Gītâ II 9*

'Tattavmasi' and 'Sarvam khalvidam Brahma'—*Shruti*

Shri Shankarâchârya asks us in the following shloka in his *Aparokshâbhutih* (Direct Realization) first to see the cause as distinct from the effect and then, at all times, to realize the cause as inherent in the effect itself

Kîranam vyatirekena pumânâdau vilokayet / anvayena punas-taddhi lârye nityam prapashyati //

Heñ jada aiseñ jânuni nrâlâ houni pâhatâñ / vyatirekeñ chidachid grañthi tute tatvatâñ // Sakala sachchidânañdu hâ ho anvayâchâ bodhu / to jânâvâ Shivarâmâchâ paripurnânañdu // *Shivarâma Swâmi*

The two following extracts from the Upanishads describe, respectively, the *Vyatireka* and *Anvaya* Bodhas (Knowledges). The organs of sense (five),

both being secured through the Grace of the Preceptor  
*Vide B G IV 34 35)*

IV The combination of loving devotion to Thee (Personal God) with the worship of Thy Impersonal nature or essence (*Nirguna Svarupa*) even after Self-realization for the purpose of obtaining Living-Freedom.

V Shunning<sup>1</sup> of the practices of Hatha Yoga for the acquisition of supernatural powers is obstacles in the paths of Knowledge and Love

the organs of action (five) p <sup>ra</sup>nas (five) manas and l <sup>o</sup>dh <sup>ya</sup>—all these sixteen are said to constitute the sukshma or linga (or subtle) body. Mana buddhi aha <sup>ra</sup> L <sup>o</sup>ka <sup>ra</sup> Akash <sup>ya</sup> <sup>ra</sup>yu fire water and e <sup>th</sup>—these are the eight prakritis (or matter) ear skin eye tongue nose the fifth the organs of excretion the organs of secretion hands, legs speech the tenth sound form touch taste and odour are the fifteen modifications (of the above eight prakritis). Therefore the Taittras are twenty three. The twenty fourth is Avakta (the undifferentiated matter) or Pradhana. Purusha is other than or superior to this—*Shruti* *Upanishad*

Know everything as Sachchinmaya (full of sat and consciousness) It  
perceives everything Sachchidananda is non-dual decayless alone and  
other than all It is I It alone is Atma and Thou It I I There is  
(in it) no manas no buddhi no ahankāra n chitta or the collection of  
these neither thou nor I nor anything else nor everything Brahman alone  
is. Sentence words, Vedas letters beginning middle or end truth i w  
pain pleasure existence my prakriti body face nose, tongue palate  
teeth lip forehead expiration and inspiration sweat bone blood urine  
distance proximity limb belly crown the movement of hands and feet—  
Śāstras command the knower the known and the knowledge the waking  
dreaming and dreamless sleeping and the fourth state—all these do not  
belong to me. Everything is Sachchinmaya interwoven—*Tyogbindu*  
*Upanishad*

1 Of It is not given to me to say of a person Let him be healed. Of my Divine Mother I never ask such power. My constant prayer is, O Mother do Thou grant that I may have Bhakti pure, sincere love for Thee unmingled with worldly desires of any kind like the weal of the body pleasure, money fame &c. Never have I asked of Her the power of doing such miracles as the healing of diseases.—*Gospel of Shri Rukmakrishna*



VI (1) Rendering of useful service<sup>1</sup> to the world as Freemen, (2) enjoyment and development of Supreme Love (*Parâ Bhakti*) and (3) securing of Thy Supreme Abode<sup>2</sup>, O All-pervading Lord, Vishnu' which, by whatever name be it called, must be the ultimate aim of every true religion and philosophy

That the Bhagavad-Gîtâ gives the substance of all the Upanishads<sup>3</sup> is evident from its complete title 'Shrîmat Bhagavad-Gîtâ Upanishad', as also from the well-known stanza<sup>4</sup> in the 'Gîtâ Dhyâna' (Gîtâ

1 *Of Atmaupamyena sarvatra samam pashyati yo'rjuna / sukhm vî yadivâ duhkhm sa yoga paramo matah //* B G VI 32

Ahamâtmâ Gudâkesha sarvabhûtiâshaya sthita—B G X 20

Kuryâdvivânistathî saktaschîkrshurlokasâñgraham—B G III 25

We are told continually by many authoritative voices that the Gîtâ opposing in this the ordinary ascetic and quietistic tendency of Indian thought and spirituality proclaims with no uncertain sound the gospel of human action, the ideal of disinterested performance of social duties, nay, even, it would seem, the quite modern ideal of social service. To all this I can only reply that very patently and even on the very surface of it the Gîtâ does nothing of the kind, and that this is a modern misreading, a reading of the modern mind into an ancient book, of the present day European or Europeanized intellect into a thoroughly antique and thoroughly oriental and Indian teaching

That which the Gîtâ teaches is not a human but a divine action . . the action of the best, the God-possessed, the Mastermen done impersonally for the sake of the world and as a sacrifice to Him who stands behind man and Nature —*Essays on the Gîtâ by Babu Aurobindo Ghose*

2 *Of Vishnoryat paramam padam—Purushasukta*

3 *Of For, Upaaniśad*, derived as a substantive from the root *sad*, to sit, can only denote a sitting, and as the preposition *upa* (near by) indicates in contrast to *parishad*, *sam sad* (assembly), a confidential secret sitting, we must assume even if actual proof is wanting, that this name for secret sitting was used also in course of time to denote the purpose of this sitting i.e., secret instruction —*Deussen*

4 Sarvopanishado gâvo dogdhâ Gopâla nandanah / Pârtho vatsah sudhurbhoktâ dugdham Gîtâmritam mahat //

Meditation) which says that the Upanishads are the cows Krishna the milkman Arjuna the calf, and the milk is the nectarlike Gītā. It is no wonder then that critics<sup>1</sup> should find apparent contradictions and inconsistencies in it as they do in the Upanishads themselves. How are they to be reconciled? The Śhrutis, Smṛitis Purāṇas and Saints of the Hindus as well as the Scriptures and Prophets of all other nations have spoken different<sup>2</sup> things on different occasions but their hidden significance must remain unravelled until Thou O World Teacher (*Jagadguru*)! Lord of Lotus Eyes (*Kamala*

1 Of The Bhagavad-gītā is a work which in a coefficient is equally and sanctified and apparent simplicity has baffled many exponents and critics. To some it appears full of contradictions to others it is a jumble work of three or four layers and one over another. To others again, the central theme is clear while the work is full of details and repetition. In the face of things it cannot but be important to know that as early as the 10th century Yamunā following antecedent oral teaching analysed the work as a coherent exposition of the doctrine of Bhakti's plenitude by a description of the Karma and Jñāna Yogas ascribed to the main doctrine. . . . We have ample internal evidence on the Gītā Pīṭhāya of Itimānuja that he strictly conformed in his interpretations to the outlined plan in Yamunā's epitome (*Gītārahasa-graha*). The general scheme of the Gītā according to Yamunācharya may be described in a few words. We are told that the first six chapters of the 18 into which the work is divided treat of Karma and Jñāna Yogas and close with a description of Yoga-sādhana the second batch of six chapters treat of Bhakti Yoga while the last six deal with auxiliary topics which help towards the understanding of the rest, and conclude in verses 6 and 66 of Chapter XVIII with the announcement of what is held to be the essence of all the secret teachings that have gone before. Yamunā and following him Itimānuja, work out the continuity of the thought in the whole work in a much more natural manner than is possible to infer from Śhankara's explanations of the same poem — *Life of Yamunācharya* by *Rajagopal Charlar*

2 Of (1) Śhrutireva bhinnāḥ smṛitireva bhinnāḥ, nānā rishinām matayo pi bhinnāḥ / dharmasya tattvam nibhitam guhāyām mahājano ena gataḥ sa panthāḥ //

*patrâksha*)<sup>1</sup>, in one form or another art pleased to bestow<sup>1</sup> Thy Divine Vision on Thy disciple. Pray, mayst Thou, O Supreme Bliss, Master of Illusion, Mâdhava<sup>1</sup>, O Thou without<sup>2</sup> feet moving slowly, without hands grasping all worlds, without eyes all-surveying and without ears all-hearing<sup>1</sup> therefore, deign to shower Thy Grace<sup>3</sup>, which grants<sup>4</sup> the gift of speech to the dumb and the power of crossing mountains to the lame, on all the seekers of Knowledge or Love who read<sup>5</sup> the following

(2) Kung se-Hwa said,—“Yew asked whether he should carry immediately into practice what he heard, and you said,—‘There are your father and elder brothers to be consulted’ Kew asked whether he should immediately carry into practice what he heard, and you said,—‘Carry it immediately into practice’ I am perplexed, and venture to ask you for an explanation ”

The Master said,—“Kew is retiring and slow, therefore I urged him forward Yew has more than his own share of energy , therefore I kept him back ”—*Sayings of Confucius—The Master and his Disciples* ”

1 Krishna Himself teaches men how to love Him, otherwise men have no power to love him —*Thâkur Haranâth*

Then opened he then understanding that They might understand the Scriptures —*S Lule XXIV 45*

2 *Of* Apîni pîdo jayino gûhitâ pashyatyachakshuh sashrunotyakarnah

3 *Of* By Grace have ye been saved, through faith, and that not of yourselves, it is the gift of God —*The Holy Bible*

By mere controversy you will never succeed in convincing any one of his errors When the Grace of God descends upon him, each will understand his own errors —*Shri Râmakrishna Paramahansa*

4 *Of* Mukam karoti vîchâram pañgum lañghayate girim / yatkripâ tamaham vañde Paramînañda Mâdhavam //

5 *Of* Not only does the Bhâgavad-Gîtâ fulfil every condition needed for becoming a National Scripture of India, a link between her many scattered sects, a priceless asset of the National Life to be It is pre-eminently a Scripture of the future World Religion, a gift of India's glorious past to the moulding of the still more glorious future of mankind —*The Gospel of Life, Vol I, by F T Brooks*

pages so that they may require the light necessary to see exactly what they have got to do to reach the Supreme Goal of Human Life !

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## THE BHAGAVAD—GITA



O Shri Krishna ! O Thou Almighty Father of Brahmâ ! Thou teachest<sup>1</sup> us in the Gîtâ exactly what Thou didst declare in the Vedas at the beginning of the Universe *viz.* that by surrendering ourselves absolutely to Thee we must realize (1) Thee to be the Self (2) Thee to be the Universe and (3) Thee to be the Supreme Goal of Human Life

The Bhagavad-Gîtâ like the Upanishads has been divided into three main parts. The first part (Chapters I VI) treats of Theology or the Science of God the second part (Chapters VII XII) of Cosmology or the Science of the World or Universe and the third part (Chapters XIII XVIII) of Eschatology or the Science of the last or final state of things

1 *Of Nirguna jnana saguna bhakti / ni paramapurushartha sarvama  
mukti / aisi Gîtâ Bhagavadukt / sîra sakal i ved i chei // Yatharthadipikâ*



**PART I**

**THEOLOGY**

**(Chapters—I to VI)**





# PART I

## THEOLOGY OR THE SCIENCE OF GOD

### CHAPTERS I-VI

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Theology is defined by Webster to be the science which treats of the existence character and attributes of God His laws and government the doctrines we are to believe and the duties we are to practise '.

(1)<sup>1</sup> *The existence character and attributes of God*

God or Brahman , says Deussen is the Atman the Self is that in men and in all the objects of the universe which remains over when we abstract from them everything in them that is not Self alien or different It is not therefore a very difficult task for any human being who believes in his own existence to believe in the existence of God If any difficulty however remains even after this knowledge, it ought to vanish altogether when it is further known that there is here no plurality at all (*Nehanandastu kinchana—Brih*

1 Of Jo Paramâtmâ mahâ Vishnu / di purusha Bhagavanu / jo sachchi d. naâda tann / purvî nîruplâ // Jo sarvâtma sarvasakshi / sarveshvara sarvakukshi / jo kâûhincha nupelsu / nijabhaktâûteti // Jo Deva ati l ghaui / nîh 7 tei Brahmarola dâkhavi / geleu mhanoni lîpavi / jethichei tothen // Jayâsi kânâûvina ananeu / dolyuvina d kaneu / jivhevina ch'kaneu / sarva rasiteu // Payaûvina sarva chilaneu / hatuvina denen gheuei / tayi jivâten uddhâraneu / ichchhâmâstreu // Jo jatalchi pari ati duri / durastha pari jivâbhitarin / jay'chi sattî nijavyîpârii / varte indriyagrîma // Pratîrâtmâ avabhâsaka / jalsi taranecha eka / to sarva jivâi prakâshaka / Paramâtmâchi palî // *Virekarindhu*

4-4-19), because there is now no question of anything existing outside the Âtman. This idea is expressed in Chap II. 16 of the Bhagavad-Gîtâ thus: "The unreal has no existence, the real never ceases to exist (*Nâsato vidyate bhâvo nâbhâvo vidyate satah*). In the Chhândogyaopaniṣad it is said "the Eternal Existence is one only without a second and It willed, I shall multiply for the sake of the Universe". The identity of Brahman and the Âtman, of God and the Soul, which is the essential thought of the Upaniṣads, is briefly expressed by 'the great sayings' *Tat tvam asi* 'That art thou' (*Chhând* 6.8.7) and *Aham Brahmâsmi* 'I am Brahma' (*Bṛih* 1.4.10). The fundamental dogma of the Vedânta system is also described in the compound word *Brahma-âtma-aikyam* 'Unity of the Brahma and Âtman'. The Bhagavad-Gîtâ teaches the same lesson in IV. 35, where Arjuna is told that when he acquires Knowledge of the Self he will see all beings without exception in the Self, and then in Him, i. e., God Shri Krishna (*Eva bhûtânyasheshena dṛakshy-asyâtmanyatho Mayi*). The importance of this doctrine may be understood from the following passage from Deussen's 'Philosophy of the Upaniṣads'.

"Whatever new and unwonted paths the philosophy of the future may strike out, this principle (identity of God and the Self) will remain permanently unshaken and from it no deviation can possibly take place."

As regards the nature or character (*Svarûpa*) of God or the Self it is said to be threefold, viz., *Sat* (Existence) in *B G Chap II 16*, *Chid* (Consciousness<sup>1</sup>) in

1 *Of* On the stages of Torpor, Instinct, Intellect and Intuition, let us study the Upaniṣads. They treat all these as different stages of consciousness. There are four such according to Mândûkya Upaniṣad. The first stage is named Bahuh-Prajnâ, or consciousness working externally; the second, Antah-Prajnâ, or consciousness working internally; the third Ubhayatah-Prajnâ, or conscious-

*B G Chap IV 38* and *Ananda* (Bliss) in *B G Chap VI 21* Now that which exists (*Sat*) is alone reality (*Satya*<sup>1</sup>) and that which, though perceptible by the senses does not really exist (*Asat*) is not reality (*Asatya*) The Self therefore who is the metaphysical unit (*Sat*) manifested in all empirical plurality (*Asat*) is the sole reality (*Satya*) So also as that which is infinite (*Ananta*) is alone called Bliss (*Ananda*) by the Shruti (*Yo vai bhuma tat sukham*) and that which is finite is called not Bliss (*Nalpe sukhamasti*) the Self who is the true Bliss (*Ananda*) is the only thing to be called Infinite (*Ananta*) In *Brih 2 4 14* it is said that if a man sees no other hears no other knows no other, that is the infinite (*Bhuma*) if he sees, hears knows another that is the finite (*Alpa*) The infinite is the immortal, the finite is mortal It is evident therefore that

ness working externally and internally at the same time In the fourth there is neither externality nor internality nor externality internality—all is one only which state is called *Turiya* Then again each of these four states has its four sub-divisions according to the above laws. Without going into the subtle ramifications, let us go into the broad divisions. According to Professor Bergson life descends into matter for the accumulation of energy When it becomes encased in matter consciousness lies dormant when life is condemned to automatism It is as if a man were transported to a place where he is left alone as if it were in a jail without any help The consciousness is left helpless and stunned. Then through the repeated shocks to the external matter in which it was it was roused from its sleep to the state of the vegetable and when the outer body of the vegetable became more and more adapted to the outer surroundings and there was the elastic canalisation of this energy there came the inner consciousness called the instinct to manifest itself. Then in man the consciousness was turned outwards externally—*Professor Bergson and the Hindu Vedanta*

1 *Of Satyam namah vyayam nityam avikari tathaiva cha—Mahabharata Santi parva 10 10*

Whatever anything is really it is unalterably—*Green's Prolegomena to Ethics*

what is *Sat* or *Satya* is itself *Ânanda* or *Ananta* (*Satyam jñānam anantam Brahma*). The Self<sup>1</sup>, as consciousness, ensnared by illusion (*Mâyā*), in the waking state (*Jāgrati*) surveys the good and evil of this world, in the dreaming state (*Svapna*) builds up a world for itself and even in deep sleep (*Sushupti*), where he has no consciousness of objects, he is not unconscious, because he is able to communicate his experience of Bliss as soon as he returns to the waking state (*Jāgrati*). In the fourth state called *Turiyâ*<sup>2</sup>, freed from illusion (*Mâyā*), he enjoys the Bliss of deep sleep (*Sushupti*) not unconsciously but with continued and perfect consciousness. This element of *Chid* or *Jnāna* (Consciousness or Knowledge) is described in *Bṛih 2 4 12* as follows —

“As a lump of salt that has no inner or outer but consists through and through entirely of savour; so in truth this *Âtman* has no inner or outer but consists through and through entirely of Knowledge” Therefore, what is *Sat* or *Satya* (Existence or Truth) and *Ânanda* or *Ananta* (Bliss or Infinity) is also *Chid* or *Jnāna* (Consciousness or Knowledge).

1 *Of* Sa eva m'îyâ p'rimolutâtma śhrīnam īsthīyā k'noti sarvām/striyannā p'ânīdvichutrabhogān sa eva j'igratpautriptimeti // *Svapne* sa j'ivati sukha-  
dubkhabhoktî / svam'īryā kalpitajīvaloke // *Sushuptik* ille sakale vīnue'tamo'  
bhūbhutah sukhnupameti // *Jāgritsvapnasushupty* idā prapancham yatprā-  
kāshate / tadbrahm'īhamiti jñātvā sarvabandhān pramuchyate // *Śhruti*

2 *Of* Jāgrati kāyama asatyāmuleñ yā avasthesā svapna kūrīvā sushupti  
mhanaje jhoñpra aseñ mhanatīñ yeta nāññ, īm j'igrati mhanāveñ tara  
j'igratāvastheññ sīmānyatā honñe dvaitīche siva vyavahāra banda  
padālele asatāta Mhanuna svapna, sushupti (jhoñpra) kūrīvā j'igrati yī tina  
vyāvahārika avasthāññuna nīrāñche bī cka chautai kūrīvā Turiya avasthā  
āhe aseñ sh'īsta īñta mhataleñ āhe — *Gītārāhasya (Adhyātma)*

Jevñ putrīchem jāhaleñpaneñ / purusheñ pitā nīñva pīvaneñ / teviñ  
tibñ avasthāgunēñ / Turiyā mhanāñēñ vastusi // *Ekanāthi Bhāgarata*.

The negative<sup>1</sup> character of the Self ( *Itman*) summed up by the Vedas in the celebrated formula *Neti neti*<sup>2</sup> (Not so not so) is expressed in the Bhagavad Gītā by such terms<sup>3</sup> as imply that he is timeless, spaceless and causeless that is he has no limitations of time space and cause which rule the entire empirical universe. Even the threefold definition of the Self as Sat Chid and Ananda is said to be essentially negative by Deussen for the being<sup>4</sup> of the Atman is no being as revealed in experience and in an empirical sense is rather a not being, and similarly the thought is only the negation of all objective being and the bliss the negation of all suffering as this exists in dreamless sleep<sup>5</sup>. The Shruti<sup>6</sup> also describes God as being 'without hands without feet &c

The six attributes of God as manifested in the Universe and already described at length in the Introduction are (1) Power or Aishvairyā (*Atmānam srijāmyaham—IV 7*) (2) Law or Dharma (*Ye jathā Mām prapadyante &c*

1 Cf. *Aśabaddhamasam utam arupamavyayam tat tīrnam nityam andha vach cha yat / an. Iva na itam malā hīram di ruva n nīlāyā tamritva mukhāt pramuchyate //* *Katī III 15*

Deus est *F* is a *se* extra et supra omne genus necessarium unum infinite perfectum simplex, immutabile immensum, aeternum Intelligens et cetera.—*Pragmatism by W James*

In instructible (*arīṇa s'ī—II 17*) eternal (*nitya—II 18*) immeasurable (*apramāya—II 18*) he slays not nor is slain (*nyāna nānti na hanyat—II 19*) he is not born nor is he dead (*ajātya te mryate tu—II 20*) undiminishing (*avyayam—II 1*) unmanifest, unthinkable and unchangeable (*avyakto jam aśrītyayam avikaryayamuchy te—II 2*)

3 Cf. *Apīn pīdo jayano grahitā pashyatyachakṣuḥ a shrūno ya karnaḥ //*

4 *Liaktyā M mabhiḥ itī yadā yasch ami tatvataḥ—B G XVIII 55*

I do not say that I know it. I do not say that I do not know it He who knows this truly knows —*Kath*

IV. 11), (3) Glory or Yasha (*Janma karmacha Me divyam* IV. 9), (4) Fortune or Shri (*Âtmamâyayâ—IV. 6*), (5) Knowledge or Jnâna (*Akartânam IV 13*), (6) Dispassion or Vairâgya (*Na Me karma phale sprihâ IV. 14*). They are no other than the modifications of pure Sattva which is His vehicle (*Upâdhu*) All universal forces and supernatural powers, all ethics and politics, all sacred hymns and incantations, all wealth and grandeur, all science and philosophy and all asceticism and self-control which we find in this world have their origin, respectively, in these six Divine attributes (*Shadguna*)

The principal point urged in the First Part of the Bhagavad-Gitâ in reply to Arjuna's query as to how he should drive away the anguish that withers up his senses (II 7 & 8), which was the cause of the discourses that followed, is to realize the Self or God (*Tasmâdevam viditvainam nânu shochitumarhasi—II 25*) as such, by due worship<sup>1</sup> (*Yogamâtishthottishta Bhârata—IV. 42*) of Him and Him alone.

## (2) His Laws and Government.

Apart from the various Scriptures and messages given from time to time, the Laws of God are, as it were, engraved in the human heart and they work automatically (*Svabhâvastu pravartate—V 14*). Man's desires<sup>2</sup> at the time of his death (*Antakâle*) combined with the impressions of his actions in this life (*Kriyamâna, lit* , in course of making)

1 *Of* Only love for the Supreme Lord is true Bhakti Love for any other being, however great, is not Bhakti The Supreme Lord here means Ishvara. He from Whom this Universe proceeds, in Whom it rests and to Whom it returns, He is Ishvara, the Eternal, the Pure, the All-merciful, the Almighty, the Ever-free, the All-knowing, the Teacher of all teachers, the Lord of His own nature Who is inexpressible love —*Swâmi Vivekânanda*

2 *Of* Desire is then the binding element in Karma, and when the soul no longer desires any object on earth or in heaven, his tie to the wheel of reincarnation that turns in the three worlds is broken —*The Ancient Wisdom*.

as well as those of his actions in previous lives (*Sanchita*—*lit* accumulated) create a new body<sup>1</sup> which generates actions (*Karmāni*)—I doism or the feeling that he is the doer of them (*Kartritvam*) and the fruits (*Karmaphalasam*—*vegam* or *Blakritram*) in the forms of the pleasures he enjoys and the pain he suffers. This is known by the familiar term *Prāyaśchitta* (*lit*, commenced to be worked out in the life) which is inevitable (*Safrisham cheshtā*—*śāśvath prakriterjñāna*—III 33) and for which God is irresponsible just as the Sun is for what passes in the world during day light. He is however the Master (*Prāṇin*) and Ruler (*Saraloka Maheshwaram*) of the Universe because he is the real thing all else being appearance which He imagines and witnesses<sup>2</sup> as

1 Cf. Opa action on the external world reacts upon us as the sum of our limitations—our environment including our physical body. It is probable that the accumulation of past activities and present environment will result in a knowledge of details that a person would not possess. We read in Buddhist and Hindu Scriptures a mass of details on this subject probably drawn from meticulous careful observation. At present we can learn but we can only affirm a few broad facts. Extreme cruelty inflicted on the helpless—on heretics, on children, on animals—reaches as an injunction on brutal parents and teachers on vivisectioners as physical deformity more or less revolting, an extreme according to the nature and extent of the cruelty.—*A Study in Karma* by Mrs. Benson.

Of Irabalaharman in Bhagavadgītā—Shreeff.

Ripe Karma is that which is ready for reaping, and which is therefore inevitable. Out of all the Karma of the past there is a certain amount which can be exhausted within the limits of a single life. All this is the ripe Karma, and this can be sketched out in a horoscope even by a competent astrologer. In all this the man has no power of choice. It is fixed by the choices he has made in the past and he must discharge to the uttermost farthings the liabilities he has contracted.—*The Ancient Wisdom*.

2 Of As Moses was keeping a vigil on Mount Sinai in company with the Deity who was concealed from his sight by a cloud he felt a great fear overcome him and suddenly asked Lord what art Thou—sleepiest



otherwise, it would cease to exist. But He does not take upon Himself the merit or sin of any person, in as much as He does not cause him to do good or evil actions. Notwithstanding this, He is the Protector<sup>1</sup> and Guide (*Vibhuh*) of those who are conscious of His nature of the Kalpavriksha (*Wishing-tree*) and ask His help and advice. They gain all their wishes (*Ye yathâ Mâm prapa-dyante tânistathava bhajâmyaham—IV 11*) and by His Grace ultimately acquire through a qualified Preceptor (*Jñân-nah tattva darshinah—IV 34*) Knowledge of the Self which destroys the '*Kriyamâna Karma*' that is now making and will give rise to future events as well as the '*Sañ-chita*' which consists of the accumulations of past lives and secures emancipation (*Gachchhantya punarâvrittin jñânani dhuta kalmashâh—V 17*). Thus, it will be seen that the chains which bind us are of our own making and that it is in our power to file them away, by Knowledge, which is the result of our performing actions without attachment (*Asakto hyâcharaṅkarma paramâpnoti puruṣah—III 19*), or rivet them more strongly by neglecting these Divine teachings (*Ye tvetadabhyasuyanto nânutishtaṅti Me matam nashtânachetasah III 32*). "Karma", says Mrs. Besant, "is the law of causation, is the law of cause and effect. It was put pointedly by

Thou, O Lord' And the Spirit answered him 'I never sleep, were I to fall asleep for a moment before my time, all the creation would crumble into dissolution in one instant'—*The Zohar*

1 He is the Protector of the Universe, He is the ruler of the Universe *Brih. 4 4 22* and *Kush 3. 8*. Here two things are implied (1) that the Âtman as Protector of the Universe maintains things in their condition and (2) that He as a ruler of the Universe guides the creatures in their action. For this latter statement the principal chapter to be considered, together with several that have been already quoted is *Brih 3 7* which treats of the Âtman as the '*Antaryâmin*', i e., 'the inner guide'

the Christian Initiate St Paul Be not deceived, God is not mocked for whatsoever a man soweth that shall he also reap (Galatians—VI 6) A proverb from the Hitopadesha runs is translated by Sir Edwin Arnold —

Look! the clay dries into iron but the potter moulds the clay

Destiny<sup>1</sup> to day is master—man was master yesterday

Thus we are all masters of our to morrows however much we are hampered to day by the results of our yesterdays —*The Ancient Wisdom*

### (3) *The Doctrines we are to believe*

Faith is essential for knowledge (*Shraddha an labhate jñānam*—IV 39) The principal doctrines which we are therefore asked to believe are —(1) That God is the material ( *Sarvagatah sthānuh* —II 24 ) as well as efficient ( *Tasya kartāram*—IV 13) cause of the Universe and that man in his inner Self is one with the Self of the Universe ( *Bhūtanyasheshena drakshyasātmani*—IV 35) (2) that He is just and merciful and not partial and cruel in as much as He serves as He is served ( *Ye yatha Mam prapadyante tānistathaiva bhajamyaham*—IV 11) and incarnates Himself

1 *Of* We will make a passing allusion to the theory of metempsychosis which was first originated in India and borrowed from the Hindus by Pythagoras in the 6th Century B C Buddhists accepted the belief and the Jews of the time of Jesus Christ universally held the doctrine under the name of Gilgal

Who did sin this man or his parents, that he is born blind? (John, IX. 3) If a man could be born blind for sin committed by himself that sin must have been committed in a previous life.—*Introduction to the Proceedings of the Convention of Religions in India 1909 Vol II*

2 *Of* The Universe is projected out of God He becomes the Universe and it all returns to Him and again it proceeds forth and again returns. For eternity it will go on that way —*Sri m Sri Vishvananda*

from age to age to give us the Scriptures<sup>1</sup> for our guidance (*Dharma sañsthâpanârthaya*—IV. 8) and (3) that by desires, the foe of man, (*Kâma esha krodha esha . vairinam* III 37) he has to pass through many births and deaths (*Phale sakto mbadhyate*—V 12) and by Knowledge (*Tad-viddhi*—IV. 34), destruction of desires (*Jahî shatrum mahâbâho kâmarupam durûsadam* III 43) and Love of the Personal God (*Shraddhâvân bhajate yo Mâm*—VI 47) he sets himself free and enjoys Eternal Bliss (*Madbhâva-mugatah*—IV. 10) One who has full faith in these doctrines is always calm and contented When overwhelmed by misfortunes he “rails neither against God nor against his neighbours but regards his troubles as the result of his own past mistakes and ill-doings He accepts them resignedly and makes the best of them, and thus escapes much of the worry and anxiety with which those who know not the law aggravate troubles already sufficiently heavy. He realizes that his future lives depend on his own exertions and that the law which brings him pain will bring him joy just as inevitably if he sows the seed of good”

#### 4. The duties we are to practise

The Bhagvad-Gîtâ uses the word ‘*Karma*’ in the

1 Cf. He who at the beginning of creation projected Brahmâ, and delivered the Vedas unto him—seeking liberation I go for refuge unto Him that effulgent One, whose light turns the understanding towards the Âtman—*Svetasvatara Upanishad*

2 Cf. Gîtâpiatipîdanîita ‘karma’ shabdîchârtha kervîla shrauta agara smârta karmenî evadhâcha sankuchuta na samajâtânî tyâihunî jyâsta vyîpaka ghetalâ pîhje Sîrîñshî, manushya jên jên kîñhîñ kauto—ty îcheñî hîñeñî pmeñî, basmeñî Je tyâ sarvîñchâ ‘karma’ yî shabdîñîta Bhagvâdgîtîñîta samâvesha jhâlelî îhe—*Gîtârahasya*

Varnâshramî vibhîta karma / karmenî hî prathamâ dharma //  
*Ranganâtha Swâmî*

sense of 'action or duty in general and asks us to do cheerfully<sup>1</sup> the necessary duties (*Atyatam kuru karma tnam*—III 8) prescribed by the religious and social codes of the country and times we live in (*Shreyan sadharma*—III 35) without attachment to the fruit they yield (*Asaktah*—III 7 and *Karmaplavam tyakti*—V 12) and offer<sup>2</sup> them as sacrifice to God (*Maya sarva karmam samnyasya*—III 30) so that we may become pure (*Manishtamah*—II 51 and *Atmasuddhaye*—V 11) We are then to realize the Self who is beyond reason (*Iti am buddhah param luddhah*—III 43) and worship the Personal God enshrined in all by identifying the Self with Him (*Sarvabhutatattvam yo Matir bhayatyekatamasthitah*—VI 31) Without enumerating however in detail the usual moral precepts (mere offshoots of the second attribute of God known as Dharma or Law including the qualities of Justice or Samatva and Mercy or Sadhyatva embodied in the idea of Kalpavriksha or the Wishing tree) to which only a casual reference<sup>4</sup> is made here

1 *Of* We have an undesirable family well then are the woes we have drawn around us by our past misdeeds every affliction cheerfully and patiently honourably paying our debts we acquire patience through the annoyances they inflict on us fortitude through their daily irritations, forgiveness through their wrongs.—1 *See* in *Karma* by Mrs Besant.

2 The personal duties such as those of bathing, partaking of certain kinds of food and abstaining from others, fasting &c which are meant to keep the body clean and healthy as well as those of avoiding forbidden action (*Akildha karma*) form part of the religious code.

3 The work which is not offered to God offers (*Prayarthit karmam nitya loko yam ka mabandhanah*—III 9)

4 *Of* Suffice it to point out here that this whole passage III 37-43 (and verse III 34 above, as well) states definitely in unmistakable, unarguable terms, that desire anger selfish impulse in all its forms is the enemy against whom Shri Krishna calls Arjuna to arms. If this is not moral instruction and of the broadest clearest, best we may as well give up trying to find out what is.—*Kurukshetra* by F T Brooks

and there in the Gîtâ, as the serious occasion did not permit anything more, Shri Krishna gives us one broad principle which is the spirit, the very root of all Ethics. It is this, that we ought to see the same everywhere, whether there be joy or sorrow, by analogy with ourselves (*Ātmaupamyena sarvatra samam pashyati &c* VI 32). In plain language, it means that it is our duty to do the greatest good that lies in our power and no harm<sup>1</sup> at all to others. This is based on the Shruti which says that the Individual Soul is no other than a reflection of the Universal Soul (*Tatsi ishtvâ tadevânuprâviṣhat*) and is the substance of all the Puranas which unanimously declare service rendered to others to be merit and injury done to them to be sin (*Paropakârah punyâya pâpâya parapidanam*). This is also the key-note of the familiar maxims 'Do to others as you would that they should do to you, do not to others as you would not that they should do to you', 'Let him say what is true, let him say what is pleasing, let him utter no disagreeable truth, and let him utter no agreeable falsehood; that is the eternal law' 'Giving no pain to any creature let him slowly accumulate spiritual merit', 'Against an angry man let him not in return show anger, let him bless when he is cursed', 'Love thy neighbour as thyself', 'Love your enemies', 'Love one

\* The infinite oneness of soul is the eternal sanction of all morality —  
*Swâmi Vivekānāṇḍa.*

1 Of We should not kill even a snake in the presence of the saints since they feel that their own Souls pervade the Universe. There is one thread that runs through the Individual and the Universal Soul, both are indistinguishable. If you pluck forth a single hair, the whole body feels a shock. The saints cannot bear to see another is hurt, it is a sort of pain to themselves, they feel that the Soul in all creatures is the same. *Tulâ* says, this is the law of morality, this is what is meant by worship, it keeps the Soul at peace.

another' Hatred ceases by love, Where there are mercy & givenness peace there is the dwelling place of God and many others of the kind But it is to be distinctly understood that he alone who imparts<sup>1</sup> knowledge of the Self with love to his fellow beings is deemed a Yogi of the highest type (*Śrīyogaśāstra* mātali—VI 32) The reason of this will be found in the following quotations from (1) Mrs Besant's Theosophy and (2) Bhārati's Shri Krishna'

(1) Everywhere and always without exception Life seeks Happiness and no suffering is ever voluntarily borne except as a road to a deeper and more lasting joy None seeks aimless suffering for the mere sake of suffering it is endured only as means to an end All religions recognise God as infinite Bliss and union with God i.e. with perfect Bliss is sought by all of them

(2) But if our desires for material enjoyments be carefully and intelligently analyzed we can arrive at only one conclusion and that is that in hankering for material pleasures we are in fact practically hunting for that happiness which once attained lays all hankerings for material enjoyments for ever at rest The fact of our material possessions and enjoyments ever leaving within us a wish more or less pronounced for something still more enjoyable still more pleasurable is the most indirectly direct proof that we are in quest of something which material objects cannot supply and the fact of this quest being present in all human souls in all their thoughts and actions at all times forces us to the irresistible conclusion that we once knew or had a taste of the thing we all are eternally searching for

1 *Oḥ Bhavabhūyāṁ yethā śīranen / tyāśīś ho vidyechī upadesha  
śaraneś / aprāta taronī t-ranen / heś jñānīyāśīś āvashyaka ॥ Āyamaś ra*

and that, having lost it, we are ever endeavouring to regain it, its absence having rendered us as unhappy and restless as a fish out of its element "

It is on this account that the Scriptures regard the Gift of Divine Knowledge as the highest of all gifts (*Sarvesham eva dānānām Brahmadānam viśiṣhyate*) Here one may say that by our trying to give relief to those who are destined to be miserable we act against the decree of Heaven But it is not so For if, when a father chastises his dear child for some misconduct, he appreciates any sympathy that is shown to it with good motives, there is no reason why God Who is infinitely merciful should be displeased with one Who shows compassion to His children in their miseries Besides, as everyone, who is in difficulty, is anxious to receive help from others, even when he is aware that it is the result of his own actions, so it is his duty to increase the happiness and alleviate the pain of those who come in contact with him without distinction of caste or colour, race or creed Again, the mere fact, that the feeling of pity<sup>1</sup> or compassion forms a part of what is called the Human Nature, shows that God intends us to exercise it for the good of His creation whenever proper occasion presents itself for the purpose. If one were to argue, however, that we also find in man the so called six inimical feelings (*Shadripi*) of lust (*Kāma*), anger (*Krodha*), pride (*Mada*), envy (*Matsara*), hypocrisy (*Dambha*) and avarice (*Lobha*), and yet we are asked to keep aloof from them, he may be told that they are not the constituent parts of Human Nature but the perversions or rather distortions

1 *Of* The contrary of pity is hardness of heart, proceeding either from slowness of imagination or some extreme great opinion of their own exemption from the like calamity or from hatred of all or most men — *Hobbes's Human Nature*.

of the natural emotions<sup>1</sup> of pure love honest indignation due self-respect virtuous emulation true devotion and right ambition which are necessary for the well being of mankind As regards the doctrine of non resistance once Swami Vivekānanda asked Shri Rāmakrishna Paramahansa whether we should hold our peace if evil men come to offend us or actually do so The latter after narrating the well known fable of the Brahman and the snake observed as follows — Raise the hood and hiss but don't bite There is no harm in hissing at bad men your enemies Keep them off by showing that you are ready to give tit for tat—that you know how to resist evil—only one must take care not to pour one's venom into the blood of one's enemy Resist not evil by doing evil in return All that you may do is to make a show of resistance with a view to self defence This course however is recommended in the Gospel of Shri Rāmakrishna expressly for a man living in society especially as a citizen and house-holder as the more arduous and divine duty of absolute passive tolerance preached by Lord Jesus Christ in his Sermon on the Mount in the words If a man smite thee on the one cheek turn to him the other also is reserved for Ashrama Sannyâsis and missionaries whose lives are dedicated to the good of mankind

Newman sums up all the religious social and personal or self regarding duties in Faith Benevolence and Justice and Temperance respectively The Bhagavad Gita too insists on Faith in IV 39 (*Shraddhavan labhate jñānam*)

1 Of He (Butler) concludes that the existence of emotion as indignation against wrong-doing is a corroborative proof that virtue is a real thing—not the mere creation of human policy as Hobbes would make it and a warning that even our passions much as we may abuse them, are implanted in our nature for wise ends.—Butle by Rev W R Collins



on Benevolence and Justice in VI. 32 ( *Âtmaupamyena sarvathā* ) and on Temperance in VI. 17 ( *Yuktāhāra vihārasya* ). Yet, the following remarks of Deussen on the subject of the ' duties ' mentioned in the Upanishads may be read with advantage, as they must also apply to the Bhagavad-Gītā, which is as good as a summary of all the Upanishads

"Europeans, practical and shrewd as they are, are wont to estimate the merits of an action above all by its objective worth, that is, by the resultant profit for neighbours, for the multitude, or for all men. Amongst the ancient Indians whose consciousness of human solidarity, of common needs and interests, was but slightly developed, the sense of the objective worth of moral action (that is, the worth it possesses for others) is very inferior to ours, while their estimate of its subjective worth ( that is, its significance for the actor himself ) was advanced to a degree from which we may learn much. In this sense the ethical system of the Upanishads concerns itself especially with the subjective interpretation of moral action and less with the external results, although this latter consideration is by no means absolutely wanting, but is merely subordinated to the first.. Where Ethics found so little external work to do, they could give the more undivided attention to the internal, in the spirit of the Proverb

In thyself know thy friend,  
In thyself know thy enemy (B G VI. 5)

The strife with this internal foe is *Tapas* (asceticism), the victory over it *Nyāsa* (self-renunciation), and in these are contained the two fundamental ideas around which the ethical thought of the Upanishads moves."

In Shri Bhâgavata<sup>1</sup> we are forbidden to pry into the secrets of others be they in the form of merits or sins. If we however happen to observe any merit in ourselves we are asked to regard it as a favour of God and be thankful to Him. But we ought to scrutinize carefully everyone of our sins and feel for them so that by the contact of the Holy Names of God we repent and the prayers we offer they may all be burnt down to ashes. But when our Chitta or Conscience thus purified realizes the Self no sin can possibly touch us (*Sarvam jnana plavenaiva vrinam santarishyasi*—B G IV 36)

Lastly as God is an All pervading Infinite Being it is evident that His worshippers cannot be different or separate from Him for if they were so He would be everything minus the Self of the worshippers and thus cease to be considered Infinite. It is for this reason that the Vedas not only condemn the worship of other Gods but also the dualistic worship of the God of Gods (*Atha yo nyam devatamupaste'nyo savanyo hamasmiti na sa veda yathâ pashuh*) and that in Shri Bhâgavata we are strictly warned not to exclude ourselves from the idea of God when we offer our salutations to Him (*Pranamedananyah*). Nay even Arjuna himself in Chapter XL 40 of the Bhagavad Gita actually makes obeisance to Shri Krishna in a similar way (*Namah purastâdatha prishitataste etc*). The dualistic worship of

<sup>1</sup> *Of Gunadosha drishirdosho gunastubbhavarjitah—XI 10 40*

*Tatte nukampâm susamikshyamâno—Hradakuni asi kutsita kîmanâ  
tijavari Hiranaâ hutashanâ / jari amangala chittahi ghâhiti sakala pîtaka  
bijachi jaliti || V mana Pandita*

<sup>2</sup> *Of Aspirants to a philosophic religion turn as a rule more hopefully nowadays towards Idealistic Pantheism than towards the older dualistic theism in spite of the fact that the latter still counts able defenders.—Pragmatism by W James*

the Personal God, however, is allowed in the case of the *Jyñâsu* or *Mumukshu*, the Lover who seeks for Knowledge or Freedom, because he has full faith<sup>1</sup> in the doctrine that the Self is God and such worship enables him to realize the truth (*Prithaktvena*—B. G IX. 15), and also in the case of the Lover with worldly desires (*Ârto*—B. G VII 16), because thereby, abandoning the other Gods, he approaches only the Personal God, Whose contact begets in him, in due course, a disgust for sense-objects and a keen desire for Knowledge and Freedom

1 *Of Advaita heñ nigamasiddha khareñ tathâpi / nâhiñ mālâ anubhava  
svasukhasvarupīñ // To Ishvarâ mājā ghado mhanavuni Devâ / jyñâsu  
sevita tayâsa phalela sevâ // Brahmastuti*

# CHAPTER I

## ( PRATHAMODHYĀYAH )

*SYNOPSIS*—*At the request of Dhritarashtra (Dharmakshetre kṛimakurvata Sanjaya-I 1) Sanjaya describes to him the condition of both the armies (Drishtvatu Pāṇḍavanikam Jayanum dayan-I 2 19) and tells him that when Arjuna asked Śrī Krishna to stay the chariot and save his own people arrayed in battle (Atha vya vasthitan sarvanbandhuna asthitan-I 20 27) he was over-shadowed with the delusion that he should not kill his own kinsmen relatives and preceptors and having said "O Krishna! I am not going to fight for fear of incurring sin" he sat down quietly on the seat of the chariot and let fall his bow and arrows (Kṛipayā parayā viśhto śhoka sañvigna mānasah-I 28 47)*

O Blessed Lord of this Universe! be now pleased to impress fully on the mind of the readers of this Commentary who may be candidates for Knowledge how by the miraculous power of Thy Divine Will Thou didst cause the adamant heart of the dauntless warrior Prince Arjuna to melt in a moment like wax so that they may rest assured that by cultivating Thy Love they too when their turn comes would all of a sudden feel a similar disgust for sense-objects Thy votaries<sup>1</sup> though attracted by pleasures and unable to

<sup>1</sup> *Of* Bīḍhyamanopī madbhakto viśhayairajitendriyah / prāyah pragalbhaḥ bhaktyā / viśhayam bhibhuyate // *Śrī Bhāgavata* VI 14 18



field of Kurukshetra mentioned in the opening lines of our poem. At this juncture, Krishna Dwapāyana alias Vyāsa a relative of both parties and endowed with more than human powers presents himself before Dhritarashtra the father of the Kauravas who is stated to be altogether blind. Vyāsa asks Dhritarashtra whether it is his wish to look with his own eyes on the course of the battle and on Dhritarashtra's expressing his reluctance Vyāsa deposes one Sanjaya to relate to Dhritarashtra all the events of the battle giving to Sanjaya by means of his own superhuman powers all necessary aids for performing the duty. Dhritarashtra who was very anxious to know what happened on the battle-field asks therefore the following question to Sanjaya as soon as he met him after the battle had begun.

धृतराष्ट्र उवाच—धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सव ।

मामका पांडवाश्चैव किमकुर्वत सजय ॥१॥

“(Tell me) O Sanjaya! what did my own (sons) and those (who may be called) of Pandu too do, when they met face to face eager for war on the holy field of Kurukshetra!

Here Dhritarashtra means to say— O Sanjaya! you have been specially entrusted with the beneficent task of communicating to me the events of the battle since you have as your very name shows completely won over all your likes and dislikes and are the fittest person to give me nothing but correct and impartial news. I call the field Kurukshetra because my ancestor Kuru

1 This is a plain lying between the Jamna and the now dried up river Sarasvati around Hastinapura on which the present City of Delhi is situated.

— Samyakprakārena vīgadveshādidoshāñjayaṁ asau Sañjayaḥ.

actually tilled the land (*kshetra*) once with a plough in his hand, and I use the epithet *holy* (*dharma*), because the Shrutis<sup>1</sup> say that it was a place where the Gods in former times performed their sacrifices (*Yajnas*). On this *holy* field (*Dharma Kshetra*), should it not have occurred to such a *holy* and scrupulously religious man as Dharmarâja, the eldest of the Pândavas, that every one of my hundred sons, the Kauravas, is born of my own seed, whereas all the Pândavas are only the putative<sup>2</sup> sons of Pandu and have no claim whatever to the estate of Kuru?" This is the force of '*Mâmakâ eva*' and '*Pândavâschaiva*', which Sanjaya understood properly, as may be judged from the suitable reply<sup>3</sup> given by him at the end of the Gîtâ to the effect that success, fortune and eternal justice are on the side which has the support of Shri Krishna. For the present, however, he answers only the question 'What did they do when they met with the desire of fighting (*samavetâ yuyutsavaḥ kîmakurvata*)?', directly asked to him.

संजय उवाच दृष्ट्वा तु पांडवानीकं व्यूढं दुर्योधनस्तदा ।

आचार्यमुपसंगम्य राजा वचनमब्रवीत् ॥ २ ॥

"No sooner did the king Duryodhana see the army of the Pândavas drawn up in battle-array than he approached the Preceptor (old Dronâchârya) and addressed (these) words :"

1 Of Yâdûnu Kurukshetram devânâm deva yajanam sarveshâm bhûtânâm Bhrama sadanamiti Jâbîla Shrutiḥ //

Of Kurukshetram vai devayajnamiti Shatapathâ Shrutiḥ //

2 Of Arjuna's great-grand mother was a fisher-maiden married to a king, that king's sons died childless, and Vyâsa was called in, in order to raise up children to be the heirs of the monarch who was dead. And of these children, thus born, Pandu had so acted that he too was not the father of his so called sons, who were born of Kuntî and Mâdri by the touch of the Devas—*Hint on the Study of the Bhagavad-Gîtâ by Mrs Annie Besant*

3 Of Yatra yogeshvarah Krishno &c—B G XVIII 78

परयेता पांडुपुत्राणामाचार्यं मर्त्यां चमूम् ।  
व्यूढा दृपदपुत्रेण तव शिष्येण धीमता ॥ ३ ॥

Behold O Preceptor !, this vast army of the sons of Pandu marshalled by your wise pupil (Dhrishtadyumna) the son of (our enemy) Drupada

The full meaning of the verse is— I consider Dhrishtadyumna<sup>1</sup> (*Drupada putra*) to be indeed a man of wonderful talents (*dhimatā*) because you yourself now realize O Preceptor (*Āchārya*)! the folly of your simplicity in giving him knowledge of which he does not hesitate to make use in preparing this very great band of foes (*etam mahatam chamum*) to take even his own teacher's life ! However since what is done cannot be undone do not at least allow yourself to be deceived again Mark well (*pashya*) the quality and number of troops marshalled by your pupil (*vyudham tava shishyena*) on the opposite side (*Pandu putranam*)

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।  
युयुधानो विराटश्च द्रुपदश्च महारथ ॥ ४ ॥  
धृष्टकेतुश्चेकितान काशिराजश्च वीर्यवान् ।  
पुलितुक्तिभोजश्च शैब्यश्च नरपुंगव ॥ ५ ॥  
युनामन्युश्च विक्रांत उत्तमौजाश्च वीर्यवान् ।  
सोमद्रो द्रोपदेयाश्च सर्वे एव महारथा ॥ ६ ॥

‘ (Lo !) herein heroes mighty bow men the equals of Bhīma<sup>2</sup> and Arjuna in war—Yuyudhāna<sup>3</sup> Virāta<sup>4</sup>

1 Of Teman tamārī shatru Drupadāno putra te tam ro shishya thai vidya lai gayo no tame tene shatru jāni na shakya mate te kharo buddhimāna have lo teja + m na Gurune marava āvya chhe — *Drivedi*

Bhima Arjuna and Yudhishtira or Dharma were the three sons of Pandu by his first wife Kunti

3 Better known as Satyaki He was the Chariotcer of Shri Krishna

4 Father in law of Arjuna's son Abhimanyu



and Drupada<sup>1</sup>, 'the master<sup>2</sup> of a great car'; Dhrishtaketu<sup>3</sup>, Chekitâna<sup>4</sup> and the gallant king of Kâshi; Purujit<sup>5</sup>, the Kuntibhoja<sup>6</sup>, and Shaibya<sup>7</sup>, the most eminent among men, Yudhâmanyu<sup>8</sup>, full of prowess, Uttamaajas<sup>9</sup>, the valiant, (Abhimanyu) the son of Subhadrâ<sup>10</sup> and Draupadi's sons<sup>11</sup> 'all masters of great cars'."

Duryodhana now hastens to give a more encouraging description of the warriors on his side, lest the glowing account of the enemy's army might cause the Old Brahmana to despair and feel that their own strength, though superior, was being undervalued

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।

नायका मम सैन्यस्य संज्ञार्थं तान्ब्रवीमि ते ॥ ७ ॥

भवान्भीष्मश्च कर्णश्च कृपश्च समितिजय ।

अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥ ८ ॥

1 The King of Pâncâlâ and the father-in-law of the Pândavas

2 A warrior proficient in military science, who single-handed can fight (a) ten thousand archers is a Mahârathah (b) innumerable archers is an Atrathah and (c) one archer only is a Rathah. One who is inferior to a Rathah is called an Ardharathah

Of Ekodashasahasrânî yodhayedyastu dhanvânîm /

Shastrashâstra pravinascha mahâratha itî Smritah //

Amîtânyodhayedyastu samploktô'rathastu sah- /

Rathastvekena yo yoddhâ tannyunordharathah Smritah //

3 The son of Shishupâla.

4 A prince of the Vrîshnis

5 The foster-brother of Kuntî and the maternal uncle of Yudhishtira

6 This was the family name of Purujit

7 A prince of the Shibi race.

8 & 9 Princes of the Vrîshnis

10 Shri Krishna's sister married to Arjuna

11 Draupadi was the common wife of the five Pândavas. She had a son Prativindya by Dhîrmarîja, Sutasoma by Bhîma, Chitrasena by Arjuna, Shatanikah by Nakula and Shrutakutî by Sahadeva

अन्ये च पदं द्रुप मध्ये त्यज जीमिता ।  
 तानां व्रजहरणं स्य युद्धविराट् ॥ ९ ॥  
 अपर्याप्त तदस्मान् बल भीष्माभिरक्षितम् ।  
 पर्याप्त त्वदमेतेन बल भीष्माभिरक्षितम् ॥ १० ॥

4 And now O best of the twice born men ! know the foremost on our side, the leaders of my army : these I will name to you for your clear understanding Yourself and Bhishma<sup>1</sup> and Karna and Kripa<sup>2</sup> victorious in (many) battles; Ashvaththaman<sup>3</sup> and Vikarna and also Somadatta's son (Bhurishrava) and many more heroes who have renounced their lives for my sake who wield diverse weapons and are all well skilled in war Thus our own army which is protected by Bhishma is unlimited<sup>6</sup>; while this army of theirs which is protected by Bhima, is limited only

Here he draws the attention of Dronacharya (*mubodha dnyottama*) to the foremost Kauravas (*asmākam tu nushushthaye*) the leaders of his army (*ayakā mama*)

1 The son of Gandari, and the common grand father of the Kauravas and Pandavas

2 He was the son of Kunti born before her marriage to Pandu. It was not until Karna had been slain in battle that Kunti disclosed the truth regarding the former's birth. She kept this matter a secret under the instructions of Shri Krishna. The Pandavas felt very much afterwards for having unconsciously killed their own brother

3 Brother in law of Dronacharya.

4 The son of Dronacharya.

5 One of Duryodhana's brothers.

6 Duryodhana's forces comprised 11 divisions (*Akshauhinī*) whereas Yudhishtira's only 7. Each division consisted of 21,870 cars an equal number of elephants 109,360 infantry and 6,610 cavalry

7 When the army of the Pandavas was drawn in battle array in the form of the thunder bolt (*Fajra*) on the first day by Dhrishtadyumna Bhima was stationed in the centre to protect it

*sainyasya*), and even names them for his information (*sañjnârtham tânbraviṃt te*) Some of them, he says, like the Âchârya himself (*bhavân*), have been invincible in war (*samitinjayah*) and other gallants, not a few (*anye cha bahavah shurâ*), expert in the use of weapons and in military tactics (*nânâshastra praharanâh yuddhavishâradâh*), have given up their lives for his sake (*madarthe tyaktajivitâh*) His own army (*tadasmâkam balam*) protected (*rakshitam*) by Bhîshma, he regards as unlimited (*aparyâptam*), whereas that of the enemy (*idam eteshâm balam*) protected (*rakshitam*) by Bhîma, as limited only (*paryâptam tu*), and says to himself "What is Bhîma, that uncastrated bullock, before Bhîshma, the king of heroes, whose death even is in his own hands? We are sure to win! Yet, in order that we may not lose the game through overconfidence, let me give my men one important warning"

अयनेषु च सर्वेषु यथाभागमवस्थिताः ।

भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥ ११ ॥

"Therefore, standing firmly in all your respective stations<sup>1</sup> do ye all protect Bhîshma alone."

To make the meaning more clear, he may be supposed to have said—"Let every one of you (*bhavantah sarva eva hi*) guard properly the position assigned to him (*ayaneshu cha sarveshu yathâbhâgamavas-thitâh*) so as to frustrate the attacks of the enemy in all directions, and at the same time keep an eye on Bhîshma (*Bhîshmamevâbhirakshantu*), a hair of whose head is not to be allowed to be touched under any circumstances. Just as all the inmates of a house, that gives them shelter against the heat of the sun and the inclemency of the cold weather, unite their utmost efforts in protecting it,

<sup>1</sup> *Ayana* means *lit.* 'the way of entrance into a Vyûha or phalanx'

equally so it is incumbent on us all to watch, with jealous care over Bhishma on whom depend our safety and success. Saying this Duryodhana observed silence but he found to his great satisfaction (*tasya sanjanavanharsham*) that his words had produced a wonderful effect on the mind of Bhishma as may be seen from the following verse

तस्य सजाय दूर्धुपुत्रपृथु पितामह ।  
सिंहनादं विनद्योच्चैः शस्त्रं दध्मौ नृतावता ॥ १२ ॥

Then to cheer Duryodhana the grand sire the glorious Bhishma the oldest of the Kauravas roaring aloud like a lion blew his conch '—

The result of this is described thus —  
ततः सप्तमस्य मेघश्च पणवानकगोमुखा ।  
सहस्रैवान्यहन्यत स शब्दस्तुमुहोऽभवत् ॥ १३ ॥

Then<sup>1</sup>, all of a sudden conches and kettle drums tabors and horns and trumpets blared forth; and the din was tumultuous

So far Sanjaya gives an account of the Kauravas. He now turns to the Pāndavas

ततः श्वेतैर्हस्ते युक्ते महति स्यदने स्थितो ।  
माधव पाण्डवश्चैव दिव्या शस्त्रा प्रदध्मतु ॥ १४ ॥  
पाचजय हृषीकेशो देवत्त धनजय ।  
पादू दध्मौ महाराज भीमकृष्ण वृषोदर ॥ १५ ॥  
अनंतविजय राजा पुतीपुत्रो युधिष्ठिर ।  
नकुल सहदेवश्च सुवोपमणिपुष्पको ॥ १६ ॥  
कारयश्च परमेष्वाण शिशुडी च महारथ ।  
धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजित ॥ १७ ॥

1 Cf. Terāñja shafkha bheri panava ānaka gomukha ityādi ekāka gājī rabyāñ temano shabla ghano tumula (duhsaba) thāi rabyo.—*Detceadi*

दुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।  
सौमद्रश्च महाबाहुः शंखान्दध्मुः पृथक् पृथक् ॥१८॥

“ Then, Mâdhava (Lord of Illusion, Shri Krishna) and the son of Pandu (Arjuna) too<sup>1</sup> (the same), seated in a grand chariot drawn by milk-white steeds, blew their divine conches. Hrishikesha (lit. ‘Lord of the Senses,’ Shri Krishna) blew the Pâñchajanya<sup>2</sup>, and Dhananjaya (lit. ‘Lord of Wealth’, Arjuna) the Devadatta<sup>3</sup>, (lit. God-given) and the wolf-bellied<sup>5</sup> (Bhima) of terrible<sup>6</sup> deeds blew his mighty conch Paundra (called ‘Arundinea’ by Schlegel and ‘a long reed-conch’ by Arnold). King Yudhishtira, the son of Kunti, blew the Anantavijaya (lit. endless victory), and Nakula and Sahadeva<sup>7</sup> the Sughosha (lit. dulcet-tone or sweet-sounding) and Mani-pushpaka (lit. jewel-blossom), respectively. And that excellent bowman, the King of Kâshi, and the Master of a great car, Shikhandi<sup>8</sup>, and Dhrista-

1 Sanjaya wishes to show here that although Mâdhava and Pândava are two separate forms in appearance, yet both are one, ‘Mâdhava eva Pândava’ The suffix *eva* is to be applied to Mâdhava and *cha* to Pândava

2 So called because it was made from the bone of the giant Panchajanya slain by Shri Krishna to recover from him the son of his Guru Sandipani, whom he had taken to the bottom of the waters where he had gone to bathe.

3 Cf. Digvijayane samaye jene sarvane haravidhane hara lidheluñ — *Dvivedi*

4 Presented to Arjuna by Indra in consideration of the assistance he rendered him in a fight with the Dînavas

5 So named because he could very easily digest an unusually large quantity of food

6 A reference is here made to his drinking off the blood of Dushshâsana when he pulled Draupadi by the hair

7 Pandu's sons by his second wife Mâdrî

8 A son of Drupad who is said to have been miraculously changed from a woman into a man. He slew Bhishma who refused to return his blows as he had once been a woman.

dyumna Virāṭa and Satyaki the unsubdued, and  
Drapada and Draupadi sons and the mighty armed  
son of Subhadra O King of the Earth blew their  
several conches from all sides

Sanjaya describes in the next verse the effect of  
that most dreadful uproar

स घोषो धातुमण्डलं ददमाति चकारध्वज ।  
महाशुभिर्यो विज ॥ १९ ॥ १९ ॥ १९ ॥ १९ ॥

'That dreadful din rent the heart of the Kauravas  
as it caused heaven and earth to reverberate

I repeat even the leaves of the Dhritarashtra  
pari Yet after a little while they took courage and  
were again ready to fight So Sanjaya continues

अथ पश्यति तां द्रुपः पाण्डुपुत्रं विजय ।  
मह्यं व्यस्यतो धृष्टकेतुपादयः ॥ २० ॥  
हृषीकेश तवा पातयिष्यामि माणव ।

Then observing that the Kauravas were standing in  
order of battle and the showers of missiles  
beginning to fall fast, the ape bannered Pāṇḍava  
(Arjuna) raised his bow and addressed, O King of  
the Earth, these words to Hrishikesha (Lord of the  
Senses Shri Krishna) :

अर्जुन उवाच — मे योगं योगं ये रथे स्थापयन्त्यस्युत ॥ २१ ॥  
यायदेतादिरीक्षेऽहं यो-यामाप्सिष्य ॥ २२ ॥  
धैर्यं गमायाम्यमस्मिन्प्रणाममुच्यते ॥ २३ ॥  
वीर्यमायाम्यमस्मिन्प्रणाममुच्यते ॥ २४ ॥  
पातयिष्यामि तु ते युधिष्ठिर ॥ २५ ॥

1 Cf. La. 'Draṇḍava' for 'Draṇḍava' —/11111

‘O Achyuta<sup>1</sup> (lit. unchanging or undegraded)! stay Thou my chariot between the two armies, while I scrutinise those who are standing here, longing for battle, and with whom it is my lot to fight in the labours of this war; (and while) I gaze on those gathered here and about to engage in battle (through compulsion), desirous (simply) to please in battle (Duryodhana) the evil-minded son of Dhritarâshtra.”

In the last two verses Arjuna makes a distinction between the two classes of soldiers (1) *Yoddhukâmân*, those athirst for war and (2) *Yotsyamânân*, those about to fight against their wishes, like Bhishma, who himself once said<sup>2</sup> to Dharmarâja that man was a slave of his interest, and that he himself was bound to Duryodhana by his wealth Arjuna is very much annoyed with Duryodhana whom he calls *evil-minded* (*dur buddhe*), because he knows him to be the cause<sup>3</sup> of this fierce contest which he now hated from the bottom of his heart! Why should it be so? Did the struggle arise all of a sudden or was it a premeditated one? Was not Arjuna, a true bold Kshatriya, free from all feelings of tenderness in matters where one's right or prestige was concerned? Sanjaya solves the difficulty by calling Shri Krishna Hrishikesha or Lord of the Senses in the only two places in which his name occurs upto this time in the dialogue His object is to reveal the important fact that the moment Shri Krishna

1 *Of* Je desha kâla vastubh karuna / nâhiñ prachyavana (patana) jayâsi || *Oh tsadânandalahari*

2 *Of* Arthasya purusho dâso dâsastvartho na kasyachit / iti satyam mahîrâja ! baddhosmyarthena Kauravaih ||

3 Because although Bhishma and other good people openly and fearlessly tried to dissuade him from his sinister purpose, he did not listen to them at all

became the charioteer at the request of Arjuna, He as the Merciful Lord of the Senses (*Hrishikesha*) along with the chariot took charge of his senses also. It is Shri Krishna, therefore Who causes Arjuna to say 'O Lord' halt the car' and so on. As we proceed we shall find further proofs in support of this statement Sanjaya continues—

सजय उवाच—पथमुक्त्वा हृषीकेशो गुडाकेशेन भारत ।

सेनयोर्ममयोमध्ये स्थापयित्वा रथोत्तमम् ॥ २८ ॥

भोष्मद्रोणत्रमुत्तम सयैरा च महोबिताम् ।

उवाच पार्थ परयैतान्समवेता तु निति ॥ २९ ॥

\* Thus addressed by Gudākesha<sup>1</sup> (Lord of Sleep Arjuna) O Bhārata (Descendant of Bharata who was the son of Dushyanta and Shakuntalā and the common ancestor of both Pandavas and Kauravas)! *Hrishikesha* (Lord of the Senses Shri Krishna) having halted that extraordinary<sup>2</sup> chariot between the two armies directly facing Bhishma and Drona and all the rulers of the earth exclaimed 'Behold O Pārtha (Arjuna, son of Prithā which was another name of Kuntī)! these assembled Kauravas

Sanjaya again names Shri Krishna as *Hrishikesha* and Arjuna as *Gudākesha*. The same two names have also been used for both of them in Chapter II Verse<sup>3</sup> 9 to show that it is not possible to expect from a person of the calibre of Arjuna who had entirely overcome sleep or doubt that he should be so effeminate as to allow

1 Of Gudākesha etale gudāka n drā tenā isha sarvadāgrat no j grāt—tatpara evā Arjuna —*Delited*

So called because it was presented by Agni the God of Fire and the charioteer was Shri Krishna Himself.

3 Fromuktā<sup>1</sup> *Hrishikesham* *Gud keshah* *Parantapah* /



himself to be moved at such a critical time, and that he should withdraw from the battle-field like a coward at the sacrifice of his unblemished reputation in this world and his bright prospects in the world to come, unless we believe that he was acting under an inspiration<sup>1</sup> from a Superior Power over which he had no control. What could then be the object of the Lord in troubling Himself thus? Nothing but to take this opportunity to prepare the ground for the sowing of the seed of Knowledge and Love, which would be a source of Eternal Bliss not only to His friend and kinsman, but also to the whole world. Instead of calling Arjuna by that usual familiar name, Shri Krishna calls him Pârtha (Prithâ's son), the sound of which word, as it penetrated through the ears into the deep recesses of the stern and obdurate heart of the warrior, served by its Divine influence to dissolve the whole mental frame in a moment, like the electric spark, into one single maternal feeling of pure tenderness and sympathy for his own people. Such is the miraculous power of the word of God! In his commentary on the eleventh Skandha (division) of Bhâgavata, the poet and philosopher Ekanâtha makes the penitent Bhikshu say<sup>2</sup> that at what time, in what place and under what circumstances the Almighty Father shows His Mercy is a mystery to all! The magic effect of the Divine

1 *Of Pârthâ mhmom Ghananila / mthane toñ plure buddhichi kala / Yathâarthadipikâ*

And now it is shown to his vision by the Divine Charioteer, placed sensationally before his eyes, and comes home to him like a blow delivered at the very centre of his sensational, vital and emotional being — *Essays on the Gîtâ by Babu Aurobindo Ghose*

2 *Pari kone kâlêñi kene deshñi / kona samaya visheshñi / Hari kripâ karito kaishi / heñi konâsi kalenî //*

spell on Arjuna is vividly described by Sanjaya in the following two verses and a half

तत्राह रश्मिर्वा पाय पित्राथ पितामहान ।  
 जात्रायां मातु । त्रानून पुत्रा शैवा सगाम्नाया ॥ २६ ॥  
 अग्र्यमान्नुग्रहं दीप्य मेनयो नयोरपि ।  
 तासमस्मिन् स्वर्वाय स्यात्पुनरश्मिना ॥ २७ ॥  
 एतन्ना पश्यन्नादिभो विषीदन्ति मनसो ॥

- \* There Jartha (Prithā's son Arjuna) saw standing in both armies alres<sup>1</sup> and grand alres<sup>2</sup> preceptors<sup>3</sup> maternal<sup>4</sup> uncles brothers<sup>5</sup> sons<sup>6</sup> grandsons comrades, fathers in law<sup>7</sup> as well as friends<sup>8</sup>, seeing all these kinsmen standing arrayed Kaunteya (Kunti's son Arjuna) moved by deep compassion uttered these words in a despondent mood

Arjuna thus influenced says —

अहं न ज्ञात्र—दृष्ट्वेममवतनं दृष्ट्वा युयुत्सु समुत्थितम् ॥ २८ ॥  
 सीदन्ति मम गात्राणि मुग्धं च परिजुष्यते ।  
 वेपथुश्च शरीरे मे रोमहृत्श्च जायते ॥ २९ ॥  
 गादीयश्च सते हस्तास्वयं च परिदहते ।  
 न च शोभ्यमानास्तु भ्रमतीव च मे मन ॥ ३० ॥

Seeing these my people O Krishna<sup>10</sup>! standing arrayed anxious to flight, my limbs fall me my mouth is quite dried up, my body quivers and my

1 Bhurishtira and others. 2 Bhishma, Gourabhatta and others. 3 Kripacharya, Dronacharya and others. 4 Gandhira, Shakuni and others. 5 Yudhishtira, Duryodhana etc. 6 Abhimanyu. 7 Ashvatthama Jayadratha etc. 8 Drupada etc. 9 Virata etc.

10 O' Bhakti chya dulahtori karshit / mhanoni Krishna name boliyatu // Panga Ua Sona

Bhakta dukhane dura karavali — Dri ed

hair stand on end, the Gāndivā<sup>1</sup> slips from my hand and my skin burns all over, I cannot stand upright and my brain whirls in frenzy."

So far, Arjuna gives an account of the state of his body. Now, he proceeds to describe the state of his mind.

निमित्तानि च पश्यामि विपरीतानि केनच ।

न च श्रेयोऽनुपश्यामि त्वा स्वजनमोहे ॥ ३१ ॥

न काश्चे विजयं कृणु न च राज्यं मुञ्चानि च ।

किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥ ३२ ॥

येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ।

न मेऽवस्थिता युद्धे प्राणास्त्यक्त्वा धनानि च ॥ ३३ ॥

आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।

मातुलाः श्वशुराः पौत्राः व्यालाः संबंधिनस्तथा ॥ ३४ ॥

पुत्रान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन ।

अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥ ३५ ॥

"I see, O Keshava- (One Who loves and is loved by both Brahmā and Shiva)!, adverse<sup>1</sup> omens and I do not foresee any good in killing my kith and kin in the battle. (For) I have no desire for victory, O Krishna!, nor kingdom, nor pleasures: what is the crown to us, O Govinda<sup>1</sup>!, what enjoyments

1 The bow presented by Agni (God of Fire) along with the chariot in return for the Khindava forest given to him

2 Of Ko Brahmā śrīṣṭīlartī īshorudrah sāṁhartaṭī taa vītyannakampatayī gachhatitadvyutpatteh

Ka=Brahmā, Ish=Mahādeva, and Vi=īnanda īpanīra—*Dīneda*

3 'Such as the appearance of vultures, cars moving without horses &c'

4 Of 121 'go' shabdeṇī sarva indriyeṇī jānā / tyāñcheṇī tuñ adhishthāna jānatīhi tuñ // *Ranganātha Suāmī*

Arjuna calls Krishna by the name of Govinda because being a witness of the senses he can verify the truth of his utterances

Govinda=Indriyone kābaje rākhanīra —*Dīneda*

or even life? Even those for whose sake we desire sovereignty enjoyments and pleasures stand here marshalled in battle abandoning life and wealth—preceptors fathers sons as well as grand fathers maternal uncles fathers in law, grand sons brothers in law as also other relations These I do not wish to kill though (I am myself) killed O Madhusudana<sup>1</sup> (Slayer of the demon Madhu) even for the sake of the dominion of the three worlds; how much less then for this earth?

When Arjuna said this it occurred to him that Shri Krishna might urge that according to the Shastras there was no sin in killing felons He therefore defends himself thus —

निहत्य धार्तराष्ट्रान् का प्रीतिः स्याज्जनार्दन ।  
पापमेवात्रयेदस्मान् हतैतानाततायिन ॥ ३६ ॥

‘ Killing the sons of Dhritarâshtra what joy, O Janârdana (Destroyer of the people)! shall be ours? Killing these wicked ones we shall but commit sin

Here Arjuna means to say— If we follow Manu I admit that the Kauravas who set fire to the wax house who administered poison to Bhîma who raised their weapons against us who deprived us of our land and wealth and last but not least who grossly insulted that model of a woman the chaste Draupadî assuredly

1 By using this word Arjuna shows that as Lord of the Universe it is His duty to kill the wicked and protect the virtuous

*Of* Agnido garadaschaiva shastrapânirdhanâpabah /  
Kshetrâdîraharaschaiva shadete hyâtatâyînah //  
Âtatâyînamâyîntam hanyâdeva vichîrayan /  
Nâtâtâivadho dosho hanturbhavatî kashchan / *Manu Smriti*

fall in the category of wicked<sup>1</sup> persons and deserve nothing short of death. This is, however, a principle of politics<sup>2</sup> and not of religion which forbids cruelty<sup>3</sup> of all kinds without distinction. Again Yājñavalkya himself, the spiritual guide of Janaka, the king of the Jnānis, says<sup>4</sup> emphatically that the authority of religion is superior to that of politics. How can I have then the heart to do a thing which is sinful in the very<sup>5</sup> eyes of the

1 The six classes of ātātīyinaḥ (wicked persons) given above are (1) an incendiary, (2) one who administers poison, (3) one who assaults another—weapon in hand, (4) one who destroys property, (5) one who robs another of his wife, (6) or his fields. The Smṛiti says that there is no sin in killing them.

2 The following passage from Newman's Sermons will enable the reader to understand easily the reasoning of Arjuna.—"There is no act on God's part, no truth of Religion, to which a captious Reason may not find objection and in truth the evidence and matter of Revelation are not addressed to the mere unstable Reason of man, nor can hope for any certain or adequate reception with it. Divine wisdom speaks, not to the world, but to her own children, or those who have been already under her teaching, and who, knowing her voice, understand her words, and are suitable judges of them. These justify her." In the text, then a truth is expressed in the form of a proverb, which is employed all through scripture as a basis on which its doctrine rests, viz., that there is no necessary connection between the intellectual and moral principles of our nature. No one can deny to the intellect its own excellence nor deprive it of its due honours, the question is merely this, whether it (i.e., the secular reason, or reason as informed by a secular spirit or starting from secular principles, as for instance Utilitarian or Political, Epicurean or Forensic) be not limited in its turn as regards its range, so as not without intrusion to exercise itself as an independent authority in the field of morals and religion.

3 *Oḡ Na huṣyātsarvabhūtāni—Śhruti* Ahuṣā paramo dharmah—  
Saevapīpisthatamo yaḥ kuryātkulānāśhanam Phalato'picha yatīrmanānār-  
thenānubadhyate kevala prathetutvāttaddharma itī kathyate

4 Smṛityorvirodhe nyāyastu balavānvyavahārataḥ / arthashāstrāttu  
balavaddharmashāstramīti sthūtiḥ || *Yājñavalkya Smṛiti*

5 *Oḡ Asvaigyam lokavidvīṣtam dharmamapyâcharenna tu || Smṛiti.*  
Yadyapi shuddham lokaviruddham / nâ kaianyam nâ charamyam—  
*Shankarâchârya.*

people? Thou art the Dispenser of Justice and it is incumbent on Thee to destroy the wicked for which reason I call Thee Janardana but it would be righteous and becoming on our part to leave them to suffer the evil consequences of their actions in the natural course His defence continues —

तस्मान्नाहं यय ह्यनु धार्तराष्ट्रान्स्वराधयान ।

स्वजनं हि कथं हृत्वा सुखिनः स्याम माधव ॥ ३७ ॥

Therefore, it ill behoves us to kill our kinsmen the sons of Dhritarâshtra For how killing our relations shall we be happy O Mâdhava!

After saying this he whispers to Shri Krishna in his own heart— I call Thee Mâdhava because Thou art the Lord of this Mayâ or illusion and Thou knowest all my thoughts and feelings If however Thou thinkest it fit to blame me for entertaining such uncalled for thoughts when the Kauravas themselves are entirely indifferent about their own interest with Thy permission I will offer the following reasons for the same

यद्यप्येते न परयति लोभोपहतचेतसः ।

कुलक्षयकृतदोषमित्रद्रोहे च पातकम् ॥ ३८ ॥

कथं न क्षेममस्मामि पापादस्मान्निवर्तितुम् ।

कुलक्षयकृतदोषप्रपरयन्निर्जनार्दन ॥ ३९ ॥

Although their reason being overcast with avarice they do not see the crime of making a family extinct and the sin of hatred to friends how should not we know to turn away from that sin O Janardana (Destroyer of the people)! since we do see (plainly) the evils resulting from the extinction of a family

Arjuna enumerates the evils which he anticipates in the next five verses —

कुलक्षये प्रणश्यंति कुलधर्माः सनातनाः ।  
 धर्मो नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥ ४० ॥  
 अधर्माभिभवात्कृष्ण प्रदुष्यंति कुलस्त्रियः ।  
 स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसंकरः ॥ ४१ ॥  
 संकरो नरकायैव कुलभानां कुलस्य च ।  
 पतंति पितरो ह्येषां लुप्तपिंडोदकक्रियाः ॥ ४२ ॥  
 दैर्घ्यैरेतैः कुलभानां वर्णसंकरकारकैः ।  
 उत्साद्यंते जातिधर्माः कुलधर्माश्च शाश्वताः ॥ ४३ ॥  
 उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।  
 नरके नियतं वासो भवतीत्यनुशुश्रुम ॥ ४४ ॥

“When a family becomes extinct its eternal<sup>1</sup> traditions are destroyed; the traditions being destroyed, Lawlessness prevails over the whole family. As a result of the prevalence of Lawlessness, O Krishna!, the women of the family become corrupt; women becoming corrupt, O Vârshneya (Descendant of Vrishni)!, there arises a mingling<sup>2</sup> up of castes; that intermingling drags to hell the destroyers of the family and the family itself; for, when deprived<sup>3</sup> of the offerings of rice-balls and water, their dead ancestors (the Manes) fall headlong. By these misdeeds of the destroyers of families

1 Here Arjuna refers to the Bhâgavata Dharma, viz., the path which leads to God

2 Cf Vyabhichârena varnânâmavedyavedanenacha / svakarmanâmcha tyâgena jâyante varnasankarâh || *Manu Smriti*

Confusion or mingling up of castes is caused by committing adultery, by improper marriage connections and by the neglect of one's duties enjoined by the Scriptures

3 This refers to the periodical offerings called the Shrâddha ceremonies which reach the dead ancestors, only if they are made by legitimate offspring. But as there are no qualified persons to perform them, the ancestors have to suffer

which cause confusion of castes, the/Immemorial<sup>1</sup> traditions of castes and families are extinguished And we have heard O Janârdana (Destroyer of the people)! that the abode of men whose family traditions are wiped out is everlastingly in hell

What Arjuna wishes to impress here on the mind of Shri Krishna is that when experienced Jnanis like Bhishmacharya fall in battle (*kulakshaye*) the Bhâgavata Dharma which he calls Sanatana Dharma (*kuladharmah sanâtânâh*) the most important element of which is the offering or sacrifice of disinterested (*nishkama*) actions to God will cease to exist (*pranashyanti*) This (*dharme nashte*) would necessarily lead the survivors to Godlessness (*kulam kṛtsnamadharma bhibhavatyuta*) which is sure to cause the women to go astray (*pradushyanti kulastriyâh*) and produce a confusion of castes (*jayate varnasankarah*) This (*sankaro*) must in its turn put a stop to the daily and periodical rites and ceremonies (*luptapindodakakriyâh*) as well as other obligations insisted upon by the religious moral and social codes handed down from times immemorial (*jatidharmah kuladharma schashashvatah*) and consign the non observers of Law for ever to hell (*narake nyatam vâso bhavati*) All these evils especially the last touched his (Arjuna's) heart deeply and with a firm resolution not to touch a weapon he gives vent to his feelings thus —

1 A reference is made here to the *nitya* (daily) and *naimittika* (periodical) duties assigned to each caste and family from times immemorial

\* Of Sincere Sacrifice consists in dedication of good thoughts and actions of righteous philanthropists *Yasna XXXIV 2—Light of the Avesta and Gathas*

—Hetuka athava ahetuka / vaidika laukika svâbhavika / Bhagavanti narpe sakalika / yâ nauva dekha Bh gavata Dharma // *Ekanatha Bhagavata*



अहो वत महत्पापं कर्तुं व्यवसिता वयम् ।  
 यद्राज्यसुखलोभेन हंतुं स्वजनमुद्यताः ॥ ४५ ॥  
 यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।  
 धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥ ४६ ॥

“Aho, Alas !, we are engaged in committing a grievous sin, since we are trying to kill our own kinsmen from greed of the pleasures of sovereignty. It would be far better for me if the sons of Dhritarâshtra, weapon in hand, were to kill me, unresisting and unarmed, in the battle.”

Sanjaya now tells Dhritarâshtra what Arjuna did after he had said this

संजय उवाच एवमुक्त्वार्जुनः संख्ये रथोपस्थ उपाविशत् ।  
 विसृज्य शस्त्रं चापं शोकसंविन्नमानसः ॥ ४७ ॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन-  
 संवादेऽर्जुनविषादयोगो नाम प्रथमोऽध्यायः

“Having thus spoken on the battle-field, Arjuna, with a mind overpowered by grief, sank<sup>1</sup> on the chariot seat, flinging away his bow and arrows. Thus ends the First Chapter entitled ‘the Yoga of the Dispassion of Arjuna’ in the dialogue between Shri Krishna and Arjuna on the Yoga Philosophy of the Knowledge of the Eternal in the glorious Upanishads of the Bhagavad-Gîtâ.”

Shri Krishna has thus, by means of the words “Behold, O Pârtha !, these assembled Kauravas” (*Pârtha pashyâtânsamavetân Kuruntî-B G I 25*), succeeded in preparing the ground for the sowing of the seed of

1 As it was the practice to fight standing in the chariot, Arjuna's sitting down shows evidently that he was not willing to fight

Knowledge and Love and we find Arjuna now to be a true *Sannyāsi* which means he has given up all the worldly desires (*kāmanā*) and along with them actions with motives of advantage in this world or the world to come (*kāmya karmā*). When Arjuna the Individual Soul (*Jīva*) gave charge of his chariot the body and horses the senses to the Charioteer Shri Kṛṣṇa Who represents Pure Reason (*śuddha buddhi*) the Supreme Power moved the bridle of his mind in such a way that the horses of his senses instead of treading the usual path of worldly objects (*tishṇa*) followed the righteous path of dispassion (*turdgya*). The result<sup>2</sup> was that the qualities of *Rajas* and *Tamas* in him began gradually to subside<sup>3</sup> and that of *Sattva* began to preponderate the symptoms of which have been described in his own words as well as in those of Sanjaya. It is the peculiarity of *Sattva* that it ardently desires knowledge and is ever anxious to submit to the discipline of a Guru (Teacher). Under these circumstances there cannot but be a change in the relations

1 *O* Atin nam ra bhāvan viddi / śharīraṁ ratham eva cha / buddhiṁ tu  
 aśvathīm vaddhi manasā pragrahamev cha // In the of hay nature vish-  
 yāsteṣu gocha-ṇa / śtremendriya manoyukto bhoktṛtyāhar maṇi bhīṇa //  
*S/ruti*

*O* Śvakarmēṇi loya chitta śuddhi / tenēṇ vāir-gya upaje trishuddhi /  
 vair-gya vishayā vāsthi chibod / guṇa karma upiddi rāja tama le // Teshāṇi  
 āroshodha sa trā guṇa / tēṇa / pragatē gurubhājanā / gurubhājanā tava  
 gā jīna / jī nāvijānā ghāra rigi e // *Ekam tīti Bhāgarata*

3 They will go away permanently when he acquires knowledge of the Self as I by the constant practice of Yoga called Abhyāsa his reason (*Jīvitā* or to be more accurate *Oṁ Itā*) is transformed into the Eternal (*Brahma* or *Chaitanya*) although they must appear for a time to give the Prarabdha Bhoga.

*O* It is not the real Vair-gya which is the fruit of Knowledge, but a passing Vair-gya which is the fruit of distrust—*Hints on the Study of the Bhagavad Gita by Mrs Annie Besant*

of Arjuna with Shri Krishna, Who was up to this time only his friend and kinsman. Arjuna had now reached a stage which makes him quite fit<sup>1</sup> for 'Shravana' or hearing lessons in the theory and practice of Knowledge and Love of God, and would soon request<sup>2</sup> Shri Krishna to accept him as his disciple and to apply the balm of His instruction to his wounded Soul. Shri Krishna would then explain to him the principles of the Sâmkhya Philosophy, which forms the subject matter of the Second Chapter. The Bhagavad-Gîtâ, in its very essence, is, what is called at the end of each Chapter, a Yoga Shastra and the speaker is the Yogeshvara or the Lord of the Yoga, as Sanjaya calls Shri Krishna in Chapter XVIII, 75. The four stages or steps of Yoga or Devotion<sup>3</sup> (*Bhakti*) given in the Gîtâ are *Karma*<sup>4</sup> Yoga (Path of Action), *Jnâna*<sup>5</sup> Yoga (Path of Knowledge), *Bhakti*<sup>6</sup> Yoga (Path of Love) and *Pushti* Yoga (Path of Grace), called True Faith (*Sachchhṛaddhâ*), Perfect Resignation (*Samprapatti*), Universal Charity (*Sadbhakti*) and Infinite Grace (*Sampushti*) respectively in 'Amourism'. "Bhakti<sup>7</sup> Yoga is the crown of the edifice, Jnâna

1 Cf Sannyasya shravanam kuryât—*Shruti*

2 Cf Yachchbreyah syânnischutam bruhi tanme / shishyasteham shâdih mâm Tvâm prapañnam // *B G. II 7*

3 The word 'Yoga' is thus translated by the late Mr Justice Telang in the 'Sacred Books of the East'

4 Cf Tevhâñ 'Yoga' shabdeñ ghetaleñ pâhuj / Ishvarârâdhana // *Yarthârthadipikâ*

5 Cf Chaitanyâkade vṛtti phiravaneñ yâ nâñva Bhakti // *Shivârâma Swâmi*

6 Bhakti asi sthira-chariñ Hanirupa pâhe—*Nârâyaṇa Mahârâja*

Parî priti je Ishvariñ âtmabhâveñ / taye priti-lâ Bhakti aiseñ mhanâveñ // *Brahma Stuti*

7 Life and Teachings of Shri Râmânujâchârya.

Yoga prepares one for it and Karma Yoga destroys undesirable karmic affinities and purifies one's heart. Pushti Yoga is the final fruit of devotion. All the four paths are included in one single term *Bhāgavata Dharma* (Path leading to God) which is called *Shāśvata Dharma* in Chapter XIV 27 and which continues even in the Supreme Abode (*Ananta Lakshana*) of Vishnu where the Wise Lovers (*Jñāni Bhaktas*) dwell after the death or destruction of their physical bodies. In the Karma Yoga the relations between the Disciple and the Lord are expressed by the Vaishnavite *Rasa* (Love or affection) called *Dasya* (the emotion of a servant to his master) in the *Jñāna Yoga* by *Sakhya* (the emotion of friendship) in the *Bhakti Yoga* by *Vatsalya* (the parental feeling) and in the *Pushti Yoga* or *Shāshvata Dharma* enjoyed in *Vaikuntha* by *Madhurya* (the emotion that finds play in our conjugal life). The fourth the feeling of a loving wife to her Lord says Bhārati sums up the essence of all the foregoing three feelings. It is the highest and tenderest feeling of devotion. The true wife is the

1 *Life of Shri Vallabhacharya.*

*Of* In the path of inclination (*Rasa*) he ( votary ) takes Krishna as the object of his chief emotion as master comrad child or sweetheart — *Jñānagarita III 453*

*Rasa* literally means pleasure delicious, sweetness etc

3 (*cf* The Christian and the Hindu can realize it (the idea of loving God as a child) easily because they have the baby Jesus and the baby Krishna. — *Sacred Virek nanda*

4 *Of* The Sovereign God hath come to my house as my Husband. I made the bridal pavilion in the lotus of my heart and divine knowledge the recitation of my lineage. I obtained God as my Bridegroom so great hath been my good fortune. Demi-Gods men saints and the thirty three crores of Gods in their chariots came as spectators. South India. The one God the Divine Male hath wed and taken me with Him — *Macauliff's Silhara*

servant, friend, mother and lover of her husband. The devotee who wants to be the friend and companion of Krishna must have his all-forgetting Love of Krishna pervaded by an uninterrupted sense of equality with Him" But, "Even married love", we find in '*The Vaishnavite Reformers of India*', "was considered of a lower form, being interested, the love towards the gallant, submersive of worldly duties and propriety as it was, was considered the highest kind of sentiment that the soul can entertain towards the Almighty."

## CHAPTER II

### (DVITIYODHYAYAN)

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**SYNOPSIS**—Being attacked by Shri Krishna for avoiding war (First 1 *līshmalamidam tyānti oṭṭisṭhā Parantapā-II 2 & 3*) when Arjuna surrendered himself absolutely to His mercy and begged of Him to teach him what was best under the circumstances (*Katham Bliṣhmamalam saṅkhyā śhāddhiṁ mam Tvām prapañnam-II 4-7*) He replied Discriminate the Self from the non-Self by the Sāṅkhya (*Aślochyānar-asthochast am eśhatebhiḥ sātāṅkhye-II 11 39*) and make the Reason steady in the Self by the Yoga (*Buddhryogitumām shrūṇu tadā yogamāṇṣyasi-II 39-53*) and then you will actually see by your own experience that he does not die because he is indestructible and that he does not live because he is actionless (*Nayam hanti na hanyate-II 19*) The Preliminary Course recommended for this purpose is what is called Yoga or Karma Yoga (*Yogasthah kuru karmāni-II 48*) which implies two important things 1st, evenness in the acquisition or non-acquisition of the rewards of actions (*Samatvam Yoga uchyate-II 48*) and 2ndly skill in actions (*Yogah karmasu kauśhalam-II 50*) The 1st is accomplished by being desireless (*Sangan tyaktva-II 48*) and the 2nd by performing the necessary duties and offering them as sacrifice

to the Personal God (*Yogastha-II. 48*) They are also known as *Sannyâsa* (renunciation) and *Tyâga* (abstention), respectively, (*B. G. XVIII. 2*) Then, after the purification of his heart, he is asked to gain Knowledge (*Buddhau sharanamanvichchha-II. 49*) the perfection of which will destroy all his merit and sin (*Buddhi-yukto jahâtîha ubhe sukṛita dushkṛite-II. 50*) and enable him to enjoy Living-Freedom. Lastly, in reply to Arjuna's query (*Sthitaprajñasya kâ bhâshâ vrajeta kim-II. 54*), Shri Krishna describes (*Prajahâtî yadâ kâman .Brahma nirvânamanvichchhati-II. 55-72*) the state of a Perfect Jñâm (*Sthitaprajña*) which is the result of self-control or *Vanâgya* (*Indriyânî sañ-yamya-II. 61*) and constant practice or *Abhyâsa* (*Yukta âsita-II. 61*) secured by making the Personal God one's Supreme Goal (*Matparah-II. 61*).

O God of Gods<sup>1</sup>, of the nature of the Kalpavriksha, from Whom originates the Universe which is no other than Thyself, and in Whom it dissolves itself, pray favour us with a little spark of the fire of Thy Divine attribute of Dispassion (*Vanâgya*) that shall kindle a flame sufficient to burn and reduce to ashes the fuel of our sins and enable us to secure Knowledge of the Self by the purification of our hearts. This Grace<sup>1</sup>, however, Thou bestowest on those alone who love Thee tenderly, as the Vedas, Shastras, Puranas and Saints as well as the Prophets of all the nations unanimously declare

1 *Of Ishvarânugraheñ vishaya virakti / Ranganâthi Yogavâsishtâ*

*Te bhakti lâge jyâche chittai / taiñ Mi sâmpadaloñ tyâchyâ hâtai /*  
*ânikâ sâdhanâñche prâptai / vinâ bhakti Mi nâtureñ || Ekanâthi Bhâgavata,*  
*XI 14 20*

that Thou art won by only one pointed Faith and Love Who is therefore so blind as not to envy the lot of Arjuna? His stars are now certainly in the zenith The fortune of Dispassion (*Vairāgya*) is as the poet Ramadasa<sup>1</sup> says the highest<sup>2</sup> of all the fortunes man may boast to possess When one declares sincerely that he wants *nothing* it implies that he possesses or has the satisfaction of possessing *everything* But such is the Law<sup>3</sup> of Nature that *every thing* unasked goes to the person who wants *nothing* as may be seen from the example of the sea<sup>4</sup> to which all waters run without any solicitation on its part The following is a further illustration of the Truth

Once upon a time there lived in Southern India a learned Brahmana who was very poor With the object of getting wealth therefore he performed several *Gāyatrī Purascharanas* with punctilious care but nothing came out of them In disgust he renounced

1 *Of Mahatbhāgya hatasī aleñ/taiseñ vairāgya utpanna jñeñ//Dasabodha*

2 *Of* Just in proportion as we empty ourselves of all that we have is there room for the Divine fulness to flow in and fill us more than we were ever filled before. Therefore the note of the Nivṛtti Mārga (Path of Return) is renunciation Renunciation is the secret of Life as appropriation is the secret of Form — *The Law of Sacrifice by Mrs Besant*

3 *Of* Keep this short and complete saying Forsake all and thou shalt find all Leave concupiscence and thou shalt find rest — *Thomas à Kempis*

When a man has really renounced a strange change takes place. On the Path of Forthgoing you must fight for every thing you want to get on the Path of Return nature pours her treasures at your feet When a man has ceased to desire them then all treasures pour down upon him for he has become a channel through which all good gifts flow to those around him — *Yoga as Practice.*

4 *Of Apuryamānamachalapratishtham samudramāpah pravishanti yadvat—B G II 70*

5 Repetition of the *Gāyatrī Japa* a certain number of times every day for some stated period is called a *Gāyatrī Purascharanam*



the world and became an Âshrama Sannyâsi. The moment he took the holy orders, Lakshmi, the Goddess of Wealth, appeared before him in person, but he did not care to look at her. When he found her, however, to be very courteous, he asked her the reason of her not coming before. In reply she said, with an air of gravity, "Look at the yonder hill of your sins in conflagration ! When your '*purascharanas*<sup>1</sup>' could scarcely burn a little corner of that great hill, how could you expect me to come and see you ? Your renunciation, however, has set the whole hill on fire and made you sinless I am, therefore, now at your service, quite prepared to give you anything you want " The Sannyâsi, who was satisfied with the answer, thanked her for her kindness and bade her to depart as he wished to ask nothing from her. But, as she would not go away without granting him a gift (*Vara*), to please her he expressed a desire to have a shower of gold mohors for a few seconds, in commemoration of the event. Some of the mohors which were picked up by the people who happened to be present on the occasion, are still said to be found in Kanara and the adjoining parts. The moral of the incident is plain enough.

Dispassion holds exactly the same position in spiritual matters as wealth does in matters relating to the material world. For, as the material prosperity of an individual is judged by the amount of wealth he possesses, so is his spiritual progress to be judged by the strength of his Dispassion. In the opening verse of this Chapter, Sanjaya, therefore, gives us a clue to gauge the strength of Arjuna's Dispassion

1 It is to be understood, however, that the '*purascharanas*' helped him indirectly in securing Renunciation.

स १४ उवाच—त तथा रूपवापिष्टमश्रुपूर्णाकु २११॥

विनीतमिदं पान्त्यमुवाच मधुसू ॥ २ ॥

To him who was thus overwhelmed with pity<sup>1</sup>, and whose smarting eyes were full of tears and who was depressed in spirit Madhusudana<sup>2</sup> (the Destroyer of Madhu) spoke these words<sup>3</sup>

श्रीमगवानुवाच—युतस्त्वा षडमरुमिदं विषमे समुत्थितम् ।

अनारिद्रुष्टमस्य मम नीतिरमर्जुन ॥ २ ॥

हे-यं मा स्म गमः पार्थ नेतरन्ययुपपद्यते ।

नुडं हृदयं नीरसं त्यक्त्योत्तिष्ठ परतप ॥ ३ ॥

1 Of Arjuna's) वि. वा (अर्जुन) तं यु. चिह्ना. ते र. तान्नां ब्रिज चिह्. ने. ज. नां अधि. तान्नां मुक्तां चिह्. —Dr. ३

Of The Bhakta therefore asks of the Lord tears and nothing else for tears are the knots in the string of Love,—and they are therefore so much sweeter! Love without tears is no Love at all!! Tears are to Prema as borax is to gold: both melt and purify—*Thakur Haran's Upadesh mrita.*

3 Sanjaya uses the name Madhusudana to show Dhrutarishtra that though Arjuna says that he would not fight, the Destroyer of Madhu will force him to fight.

4 Of The Bhagavad G 1 may be looked upon as a discourse addressed by a Guru to a Chela who has fully determined upon renunciation of all worldly desires and aspirations, but yet feels a certain despondency caused by the apparent blankness of his existence.—*The Subba Row—Introduction to Lectures on the Study of the Bhagavad G 1*

If his (Arjuna's) prophecy were true if his prediction were correct if Dharma was going to fade away and castes would become confused why did these words of rebuke fall from the divine lips? Why that strong rebuke? Because the plan the scheme of Ishara must be carried out at whatever cost for the moment by those who are His agents in the work —*Hints on the Study of the Bhagavad G 1 by W. S. Annie Besant*

5 Of Utpattiricha vinashiricha bhutamānānām gamitvetti vidyām avidyāiricha sa vāchyō Bhagavān ॥ ॥ So bhutamānānām utpattir vināsha āgamana gamana, vidyā avidyā e sarvāni jñāte Bhagavān Paramātmā te ātre Shri Vasudēva Krishnā —*Dr. d*

“ Whence, O Arjuna !, has this delusion which is abhorred by the Âryas (good men), which shuts out from heaven and which brings disgrace, come on you, in this (hour of) danger ! Be not impotent, O Pârtha (Son of Prithâ) !, it does not become you; shake off this mean weakness of the heart, and stand up, O Parantapa (Tormentor of Foes) ! ”

Shri Krishna, with a view to make the dispassion of Arjuna as complete<sup>1</sup> as possible, just as the driver pokes his pointed instrument of punishment into the head of a naughty elephant, taunts Arjuna by saying that the delusion (*kashmalam*) that had overtaken him was most unfortunate (*vishame samupasthitam*), in as much as it gained none of the three objects, to one or the other of which the actions of all reasonable men are directed. In the first place, it could not secure salvation, because it was Unâryan a thing which the seekers of Knowledge or Love of God abandoned altogether. It could not give a seat in heaven (*asvargyam*), because it was in direct contravention of the duties imposed upon him as a Kshatriya. It could not bring any fame in this world (*akirtikaram*), because it would not be considered by the people as the effect of humanity but of cowardice arisen through fear of death or defeat. For this reason, Shri Krishna calls him by his usual name Arjuna, which is also the name of a particular kind of tree<sup>2</sup>, meaning thereby that by his love of inaction he showed that he was behaving himself like a thing belonging to the vegetable world and not like a rational being. When Arjuna is asked

1 To ‘surrender absolutely the Individual to the Divine Will’, to ‘leave all and follow Him’ and to bow ‘Lord, Thy Will be done’ is complete dispassion

2 *Of* Arjuna evaññ sumalânâ vrikshanuñ pana nâma chhe — *Divedi*.

to give up his impotence (*Ma'yam na sma gamah*) as it did not become him (*naat it aya isagadyat*) he is called '*Partha*' to show that he is imitating the tender-heartedness (*Urdaya darbharam*) of his mother a quality which is a matter of fact. Shri Krishna Himself has instilled in him to serve His purpose! When Arjuna is advised to stand up (*utishtha*) and fight he is called *Parashata* or Terror of Foes to remind him of his true nature and of his brave deeds in the past. These harsh words coming from the lips of one whom Arjuna loved (who can answer the question how much?) as him self and from whom he expected words of encouragement served, as they were meant toerve like kicks received from a bosom friend by a bleeding soldier fallen in battle. Arjuna therefore with the greatest humiliation tries in the following verses to defend himself in the best possible manner but fails. Being at last unable to determine one way or the other he surrenders himself absolutely to the Lotus Feet of Shri Krishna which he wishes to use as his ship to cross this ocean of illusion.

अनुन उवाच—कथं मीप्सुमस्मि सख्ये श्रेण च मधुसूदन ।

इधुमि प्रतियात्स्यामि पूजापादरिभूद । ॥ ४ ॥

युगनात्प्राप्तिं महानुभावान्

श्रेयो भोचु मैवमपीह लोके ।

1. If There was a plan to be worked out in which Arjuna was an actor to which his eyes were blind. If was under a delusion confused perplexed, he could not see and that great plan that had to be worked out was altogether no plan that Arjuna could do would alter it, no resistance of his might avail to make it different from what it was. He was to understand that forms lose life but that the Spirit dieth never and that when the work of the form is over it is well that it should be shattered into pieces.—*Hints on the Study of the Bhagavad Gita by Mrs Annie Besant*

हत्वार्थकानांस्तु गुरुनिहैव  
 भुंजीय भोगान्नुधिरप्रदिग्धान् ॥ ५ ॥  
 न चैतद्विघ्नः कतरन्नो गरीयो  
 यद्वा जयेम यदि वा नो जयेयुः ।  
 यानेव हत्वा न जिजीविषाम-  
 स्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ ६ ॥  
 कार्ष्ण्यदोषोपहतस्वभावः  
 पृच्छामि त्वां धर्मसंभूद्वेताः ।  
 यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे  
 शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ ७ ॥  
 न हि प्रपश्यामि समापनुद्याद्  
 यच्छोकमुच्छोषणमिन्द्रियाणाम् ।  
 अवाप्य भूमावसपत्नृष्टं  
 राज्यं सुराणामपि चाधिपत्यम् ॥ ८ ॥

"How, O Madhusudana (Destroyer of Madhu) !, shall I assail, with arrows in the battle, Bhishma and Drona, who are, O Destroyer of Foes !, fit for worship ? It is better to feed oneself in this world even on alms than kill God-like preceptors. By killing them, though they be tainted with the greed of wealth, I should only taste blood-stained enjoyments. Nor do I know, which is better for us that we should be victors or that they should conquer us—these, whom having killed we do not desire to live—even those sons of Dhritarâshtra, arrayed against us. My Knowledge<sup>1</sup> of the Self is contaminated by the vicious association<sup>2</sup> of the

1 Of Svabhâvodyâitmamuchyate—*B G VIII 3*

2 Of 'Kripanasya bhârâh kârpanyam' and 'Yovâetadaksharangâr-gyaviditvâsmâllolâtpraitisakripana iti'. 'Kripanyam' is 'Kripanatî,' which

limited body, my mind is in confusion with regard to my duty, I beseech Thee tell me what is positively good for me. I am Thy disciple; teach me suing for Thy mercy. For I do not foresee that it would drive away that grief which withers up my senses if I should obtain unchallenged and prosperous kingdom on earth or even the sovereignty of the Gods.

What gave Arjuna the greatest pain was the idea that he must kill (*ishubhāḥ pratyotsyāmti*) the Holy Teachers like Bhishmāchārya who possessed the highest spiritual experiences<sup>1</sup> (*mahānubhāṭin*) and for whom he had the greatest reverence (*pujārī* ?). It was quite proper he thought, for Shri Krishna to kill the demon Madhu because the latter showed hostility to one who was of the nature of the Kalpavriksha and thus forced the former to become an *Arisudana* or a destroyer of a foe. But he alleges that the circumstances in his case being different he would be incurring sin if he were to kill those whom he loved dearer than his own life. There is no wonder then that he was ready to beg (*shreyo bhoktum bhakshyamapi*) rather than slay (*hatā*) them and enjoy worldly happiness (*bhunjya bhogān*). If Shri Krishna were however to urge that the great Bhishma himself means identifying oneself with the body for want of Knowledge of the indestructible Soul (*akshar ātmā*)

Kṛipānāḥ phalabhetavah—*B G II 40*

Shrutipramāṇe kṛipāḥ etale vātmanya ātmīno na j nanīrā.—*Deivedi*

1 If Shri Krishna were to quote the Smṛti (*guroṃ aparaṇṭhasya kṛya kṛyam j nāṭa ulpatha prat pannasya parityogo vidhi jat*) Arjuna would maintain his point by referring to the following two authorities (1) *Akṛitvāparasamt-pam aṇatvāḥkhalī mandiram alleshayitvā chātm nam yadalpamapitadbahu and ( ) dharma vyatikramo drishṭa Ishvarānīcha śāhasam tejiyaśalm na doṣhlya vanheḥ sarvā bhujoyathā.*

had confessed that he followed the standard of Duryodhana for his own interest, Arjuna's contention was that whenever he would happen to enjoy any object of pleasure, in which he knew the departed saints took delight in their life time, he could not but remember them, and their memory would undoubtedly cause the enjoyments to be besprinkled with blood (*rudhirapradigdhân*), that is, to be unpalatable. This, he says, would be the evil result of his success even if he achieved it, but, on the other hand, if he were to be killed in the battle, he was sure to be packed off to hell for having taken up arms against the pious teachers solely for the purpose of securing a little bit of earth, called a kingdom. Under any circumstances, it was certain that Arjuna did not care to live after having killed even the sons of Dhritarâshtra (*yâneva hatvâ na jivishâmah*), who were his inveterate enemies. It was impossible for him, therefore, to raise his hands against any one on the field. On further consideration, however, of the alternative of not taking any part in the fight, which he had proposed for himself, it occurred to him that that too was useless, as it was sure to result in ill-reputation here so long as he was alive and punishment of an everlasting abode in hell after death. He was thus in a fix and did not know what to do. Just then an idea came into his head that his Soul had degenerated by its coming in contact with this human body<sup>1</sup> and its environments, and, having forgotten its

1 *Of* There was a lioness, heavy with young, going about in search of prey, and there was a flock of sheep. The lioness jumped upon the flock. She died in the attempt and a baby lion was born, motherless. It was taken care of by the sheep. They brought it up and it grew amongst them, lived on grass like them, bleated like them and although it became a full-grown lion, it was still to all intents and purposes, and in its own mind also, a sheep. In course of time another lion came in

infinity, had become a mere limited being (*karpanya-doshopahatas' alhu ah*) He also saw that his reason secular as it was had been confounded and could not see the right path (*dharmasammudhachetah*) for it was not in its province to do so as it would not be in that of the moral sense to find out mathematical truths He therefore made up his mind to adopt the only course left open to him *to surrender himself absolutely to the Will of Shri Krishna Who was God incarnate* As advised by the Vedas<sup>1</sup> he stands before Him with folded hands like a suppliant and offers Him a prayer to the following effect O Thou Almighty Lord of this Universe<sup>1</sup> I am thy little babe Thou art my dear Mother aye Father too<sup>1</sup> Help me I am forlorn! I am Thy hungry calf Thou art my affectionate Cow! Pray

search a prey and who was his astonishment to find in the midst of the flock a fellow lion flying like the sheep at the approach of danger He tried to draw n ear in order to teach it that it was no sheep but a lion but at his slightest approach the sheep fled and with them this sheep lion The other lion however persisted in his intention he watched and one day found the sheep lion sleeping He jumped on it and said Wake up! You are a lion Not cri'd the other in terror I am a sheep Even when told he could not believe but bleated for fear Then the lion dragged him towards a lake and said Look! Here are our reflections mine and yours Here came comparison The sheep lion looked first at the lion and then at his own reflection and in a moment arose the idea that he was himself a lion. Immediately he began to roar his bleating was all gone Similarly do I say unto you you are lions you are not sheep You are souls pure infinite and perfect. —*Sriamī Vṛkhananda*

Dehasaṅgeṇ mīcha deha v tateṇ mall / yāmule'cchī viśhayapritī jadall mānasaḥ || *Shāśhan'a a*

1 Of Tadvijñānārtham sadgurumevābhīśachh tsamatpānīh shrotriyam brahmanīstam—*S'ruti*

Of But the whole upshot is that all embracing inner bankruptcy which Arjuna expresses when he says that his whole conscious being not the thought alone but heart and vital desires and all are utterly bewildered and



let me have a suckle of Thy Love ! I am Thy eyeless and featherless young one, Thou art my kind Mother-Bird ! Be pleased to feed me with Thy Grace ! I am Thy blind disciple (*śhishyast'ham*), I know nothing ! O God of Gods !, look not upon my evil qualities ! Thou art my Omniscient Guide and Teacher ! O Merciful Being, pray lead me to the right path (*śhādhi mām Tvām prapannam*) ! Tell me what is best (*yachchhicyahsyānnischitam brahm tanme*) ! Let me be favoured immediately with a balm which will dispel all my sorrow and bring unto

can find nowhere the *dharma* nowhere any valid law of action. For this alone he takes refuge as a disciple with Krishna, give me, he practically asks, that which I have lost, a true law, a clear rule of action, a path or which I can again confidently walk. He does not ask for the secret of life or of the world, the meaning and purpose of it all, but for a *dharma*. Yet it is precisely this secret for which he does not ask, or at least so much of the knowledge as is necessary to lead him into a higher life, to which the Divine Teacher intends to lead this disciple, for he means him to give up all *dharma* except the one broad and vast rule of living consciously in the Divine and acting from that consciousness — *Evangel on the Gita by Balv Avabirāo G'ose*

1 *O Lord, look not upon my evil qualities ! Thy name, O Lord, is Same Sightedness.*

By Thy touch if Thou wilt,

Thou canst make me pure.

One drop of water is in the sacred Jamna,

Another is foul in the ditch by the roadside,

But when they fall into Ganges,

Both alike become holy

One piece of iron is the Image in the temple,

Another is the knife in the hand of the butcher

But when they touch the philosopher's stone

Both alike turn to gold,

So, Lord, look not upon my evil qualities !

Thy name, O Lord, is Same-Sightedness,

By Thy touch, if Thou wilt, Thou canst make me pure — Translation from the original is given in *The Web of Indian Life* by Sister Nivedita

my senses & soothing joy which I do not at all expect to get from any thing in this world (*na hi prapashyāmi mādāparudyāyācchloka-muchchhoṣhanamindriya-rām*)—no, not even from the full and unrivalled sovereignty of men as well as of God (*anāpya bhūmā asapatna mridhaṁ rāya m suraḥ hrāpācchidhupityam*) Sanjaya now tells Dhritara htra what followed

सनय उवाच—एवमुक्त्वा हृषीकेश गुडाकेश इत्यत्र ।

न योत्स्य इति गोविं मुक्त्वा तूष्णीं बभूव ॥ ७ ॥

तनुवा एव हि केश नक्षत्रिय भावत ।

सनयोऽभयोऽभये विषीतमिदं त्र ॥ ७० ॥

‘Gudākesha (the Lord of Sleep, Arjuna) Parantapa (the Tormentor of Foes) having thus addressed Hrishikeshā (the Lord of the Senses Shri Krishna) and said to Govinda (ill known by the Vedas Shri Krishna) ‘I will not fight held silence To him O Bhārata (Descendant of Bharata) I full of the spirit of dispassion as he was between the two armies, Hrishikeshā (the Lord of the Senses Shri Krishna) smiling as it were spoke these words

Sanjaya as already pointed out in the Commentary on the First Chapter has been suggesting throughout that Arjuna was by nature ‘the Sleep Lord (*Gudakesha*) and Foe-Harasser (*Parantapa*) and that his disinclination to fight was inspired by the Just and Merciful Lord of the Senses Whom he requested to become his charioteer Although this dislike was as it were forced upon him yet it was so powerful that even when he surrendered himself entirely to the Lord’s Will he was bold enough to say ‘I will not fight (*na yotsya*) but I will hear from you the Truth of the Vedas’ and observe

silence (*tushnim babhuvaha*). This is why Sanjaya uses the word 'Govinda'. The point is made still more clear by the mysterious smile which he speaks of. The smile is not a natural smile but an affected one. Shri Krishna being fully aware of the innocence of Arjuna in this matter, there was, as a matter of fact, no occasion whatever for ridicule. Why should he affect a smile then? It was because he wished that Arjuna should feel that the smile was evoked by his sheer folly! For, even the least consciousness of, what is called, worldly wisdom is likely to interfere very much with the true Knowledge of the Self. How kind and merciful must, therefore, be our Almighty Father Who overlooks not even the minutest precautions which, in His omniscience, He sees to be necessary for the good of His children! This is the force of the suffix 'iva' (like) in the expression '*prahasanniva*', (smiling, as it were). Now, the World Teacher, in compliance with the humble request of His disciple, will begin with 'the discrimination of the Self from the non-Self (*Âtmânâtmaviveka*)', which is the first step on the Path of Knowledge and which will serve as a balm to dispel his sorrow so bitterly complained of.

श्रीमगवानुवाच अशोच्यानन्वरोचस्त्वं भ्रष्टावादांश्च भाषसे ।

गतासूनगतासूंश्च नानुशोचंति पंडिताः ॥ ११ ॥

**"You grieve<sup>2</sup> for those who do not deserve to be grieved for and yet you speak words of wisdom.**

1 Of Pañ tyâsâ vâtâveñ antarni / kiñ âpanâsa hañse Hari / mhanoni hâñsalyâche pañ / hâsya varni Sanjaya // *Yathârthadipnlâ*

2 Of Now it is said in the introduction to the practice of the Gîtâ which is called Gîtâ kâridnyâsa, that these words "Thou grievest for those that should not be grieved for" are the Bijam of the Gîtâ. You know the force of that word Bijam, seed. A Bijam is a sound, word or sentence to be pronounced at the beginning of a mantra, in order to bring about a desired effect. In that Bijam is the very essence of the whole mantra. These words 'Thou grievest

**Sages<sup>1</sup> grieve not for those who live nor for those who are dead'**

Shri Krishna, first of all refutes the most important argument urged by Arjuna for not fighting by quoting the example of the Âchârya himself thus— Do you say Arjuna How can I lay my hands on Bhîshma?' Answer me then How did Bhîshma himself fight against his own preceptor the great Parashurama when the latter advised him to marry Ambâ the eldest daughter of Kâshirâja against his wishes to lead the life of a bachelor?' Again the same Bhîshma agrees to become an instrument of death for you in consideration of the paltry remuneration he receives from Duryodhana and yet you mourn because it has fallen to your lot to dart arrows against him! This is strange indeed! You are lamenting for those who deserve no sympathy from you at all (*ashochyânanvashochastvam*) You have been quoting authorities from the Scriptures just as Sages do (*prajnavadañscha bhîshase*) but you do not see that you entirely miss their aim Take even the second argument of yours, viz that it is improper to kill kinsmen This you consider to be Knowledge Religion and Love But you are quite mistaken What makes you weep is nothing but Ignorance Superstition and Egoism Sages never mourn for the living because they know that all of them must sooner or later reach that stage of life which is called death and they do not mourn for the dead (*gatasu namushochanti panditâh*) because

§o are said to be the Bijam of the mantr of the Gîtâ. They are its essence they reveal its object they give to it its special significance The whole of the Gîtâ is wrapped up in these as the plant in the seed.—*It's on the Study of the Bhagavat-Gîtâ by Mrs Anne Besant*

1 *O' Sadâ sarvatra Brâhma darshanam hi pândityam / Brâhmanah pândityam nirvidyato iti Shruteh //*

they know from their own experience that nobody ever dies, or, in other words, there is no such<sup>1</sup> thing as dying in the sense the world understands it" Shri Krishna gives the details of this experience in the next verse.

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः

न चैव न भविष्यामः सर्वे वयमतः परम् ॥ १२ ॥

**"For, never, truly, was I not, nor you, nor these rulers of men; nor shall we all ever cease to be, hereafter."**

By the word 'tu'<sup>2</sup> (for) Shri Krishna suggests that the Soul is separate from the body. He means to say that, as a matter of fact, He Himself (*aham*) as well as Arjuna (*tvam*) and the kings assembled are all (*ime janâdhipâh*) 'the Eternal Brahma' and that each of them had before, that is, in his previous life, a body (*na tveva nâsam*) just as he has got one now. When the present bodies disappear, the immortal Souls (*sarve vayam*) will assume fresh bodies again (*na charva nabhavishyâmah atah param*) This is why the Wise do not see any reason for the sorrow in which the ignorant

1 Compare the following extract from *Tennyson's Memoir* — "This (kind of waking trance) has generally come upon me thro' repeating my own name two or three times to myself silently, till all at once, as it were out of the intensity of the consciousness of individuality, the individuality itself seemed to dissolve and fade away into boundless being and this not a confused state, but the clearest of the clearest, the surest of the surest, the weirdest of the weirdest, utterly beyond words, where *death was an almost laughable impossibility*, the loss of personality (if so it were) seeming no extinction, but the only true life

I am ashamed of my feeble description Have I not said the state is utterly beyond words? But in a moment when I come back to my 'normal state of sanity' I am ready to fight for *mein liebes Ich* (my beloved Ego-German) and hold that it will last for aeons and aeons"

2 Of 'Tu' shubdeñ deh idik ūhuni vilakshana / ūtmasvarupa sūgatase Janârdana—*Oh tsad ūnañ dalahari*

ever plunge themselves through foolish attachment to their perishable bodies. Shri Krishna includes Himself here among the Individual Souls because He also assumes human and other forms called incarnations<sup>1</sup>, whenever He finds an occasion to do so. Arjuna is satisfied with the explanation so far but a doubt arises in his mind *et*—why should not one grieve when he has actually to leave the body which was so dear to him and take up a new one? This is cleared in the following verse

देहिनाऽस्मिन्य ग द्देहे यौमान् यौन जरा ।

तथा देहान्वाप्तिर्यिस्त्वन न मुच्यति ॥ १३ ॥

Just as in this body, childhood and youth and old age (come) to the embodied (Soul) so does the acquisition of another body, the Wise<sup>2</sup> Man is not deluded there

Shri Krishna tells<sup>3</sup> Arjuna here that when people are found altogether indifferent about the changes<sup>4</sup> such as childhood (*kaundram*) youth (*yauvanam*) and old age (*jarā*) which continually take place in this body (*asmin d he*) there is no reason why they should be so particular about the last change in this life. The

1 Detailed information on this point is given in the commentary on the 11th verse of Chapter IV

2 Cf. D'syaṁyāyā tiddhira iti—Dhīra e v o dhi b d dhiḥ antahkaraṇaḥ karoḥ karoḥ karāṇāḥ—Devedī

3 Cf. *et* the very (II 13) implicitly tells you that the change from life in this present body of yours to after life in subtler ones, and from the earthly to re-embodiment on earth can no more affect your fundamental identity than does the change from the boy or girl that you were through the grown man or woman that you are to the elderly person that you will live to be if my goal which (all his rays accept) are of my a all—*The Final aspect of Death*—I am I by P. T. Illoo's

4 Cf. For a course as birth to old is to change, to change is to mature, to mature is to go on creating oneself endlessly—*Hear D'syaṁyāyā*

Soul, who is the dweller in this body (*dehino*), sees no signs of childhood when the body becomes young, nor those of childhood or youth when it becomes old, and yet remains quite unaffected throughout all these corporal changes. No one ever says that a person is dead (gone for ever) when he happens to pass the stage of childhood, nor that he is born again (has taken a new life) literally when he arrives at the stage of youth. Similarly (*tathâ*), what we call 'death' is not annihilation but a stage of passing from one body to another (*dehântaraprâptih*). The idea of death, therefore, upsets only an ignorant man and not a Wise Man (*dhrastatra na muhyati*) whose experience is that the Soul, the witness<sup>2</sup> or spectator of all these transient changes, is immortal. The Lord now deals with the question of the pangs of separation which one feels at the time of the death of a friend or relative

मात्रास्पर्शास्तु कैतेय रीतिर्जनसुखदुःखदाः ।

आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ १४ ॥

1 *Of* But if, as was above intimated, leaving off the delusive custom of substituting imagination in the room of experience, we would confine ourselves to what we do know and understand, if we would argue only from that and from that form our expectations, it would appear at first sight, that as no probability of living beings ever ceasing to be so, can be concluded from the reason of the thing, so none can be collected from the analogy of Nature, because we cannot trace any living beings beyond death. But as we are conscious that we are endued with capacities of perception and of action, and are living persons, what we are to go upon is that we shall continue so, till we foresee some accident or event, which will endanger those capacities or be likely to destroy us which death does in no wise appear to be — *Butler's Analogy*

2 *Of* Âtmâ dehanî sarva avasthâno sâkshî chhe, jo ema na hoyâ to 'huñî hâla vridhha chhuñî te purve bâla hatô' evuñî bhînna kâlani eka jnâne karine ekatâ karavârûpa smarana na thâya Jâgrat, svapna, sushupti e trana avisthâmanî pûna âtmâ avikrita rahe chhe, ane sushupti samâdhi ityâdimânî kevala sattâ jnâna mâtira vinâ kânî rahetu nathi. — *Dhvêdî*,

"The contacts of the senses<sup>1</sup> with external objects, O Kaunteya (Son of Kunti)! which give cold<sup>2</sup> and heat pleasure and pain are (continually) coming and going and not permanent; endure them O Bhārata (Descendant of Bharata)!

Now if Arjuna were to say that he does not like to kill his people because he would by their separation miss the pleasures (such as those of hearing their sweet words seeing their lovely faces touching their gentle bodies and so on) which he enjoyed in their company Shri Krishna replies that the Wise regard the pleasures derived from the senses as pain only. Loving wives dear children faithful friends and kind relatives whose company once gave us the highest pleasure become at another time our mortal enemies and then their sight even is abhorrent. The heat of the sun which gives intense pleasure in the cold season is a source of great annoyance in the hot weather and the cold breeze which one enjoys heartily in summer becomes most irksome in winter. The senses and their objects therefore are both painful but the heat produced by their contact destroys cold and the cold destroys heat. The little sensation of pleasure which we feel in the meanwhile<sup>3</sup> is nothing but a spark of

1 Cf. *Miyate chhrid m rah—Shankarabharatya*

2 This includes other pairs of opposites such as likes and dislikes good and evil, truth and error friend and foe etc.

Cf. Whatever name they call it by all these World Scriptures regard this antithetic duality fallacy as the root of all mischief the one original Sin of Mind the one unsound subjective basis in which all moral sin inheres, the Tree of the knowledge of good and evil by eating of the fruit whereof Man gives admittance in him to sin sorrow, death.—*The Mind-Aspect of Salvation*.

3 Cf. *Nirvikalpa to ānanda sindhu / vishaya sukha teṣa tyāchā bindu / sindhu 1 & 2 sambandhu / bindumāyā khandanā // Jyotiḥ śakalinneṣā*



the true happiness of the Self, which, through ignorance, we attribute to the senses and their objects. Our condition, then, may safely be compared to that of a dog who, in his efforts to chew a dry bone, causes blood to trickle from his own teeth. He tastes the blood with great joy and believes that it comes from the dry<sup>1</sup> bone. Or we may consider ourselves to be like a deer, which running after a mirage for water, drinks of a stream, which it happens accidentally to come across, and believes that it is not the stream water but the mirage water that satisfied its thirst. That true happiness is beyond the province of the senses and their objects, and that it has got nothing whatever to do with them, is evident from the fact that none of them is present in that highest state of pleasure which we can enjoy in this world, *viz.*, 'deep sleep'. The Wise, therefore, are not puffed up with the pleasures of the senses, such as, heat and cold, nor do they despair at the pain caused by their separation (*mâtrâsparshâstu shintoshma sukhadulhkhadâh*), for, they know both to be unreal and transitory (*âgamâpâyino'nityâh*) and bear<sup>2</sup> them with equanimity (*tañstitikshasva*). Shri Krishna here advises Arjuna also to follow their example in full confidence that, as a descendant of Bharata, he would be able to do the same very easily, and by way of encouragement

vismaraṇa / jī ānandasindhuchī khuna / viśaya binduṇī āpana / volakha va  
pratyakṣa // Prathama sphuraṇa teṇi vāṇī / jīva dusareṇi mīnī  
sphuraṇī / madhyeṇi sandhūta reṇi kīṇi ualeṇi / ānanda jāhālī to vāte //

*Ānanda Sāgara*

1 Of Hīdītuna rudhira vāhe / shvīna useṇi mīnitāhe / teṇi toṇi tyāche  
mukhūche / ihe / useṇi numaje to pashu // Shvāna teṇi toṇi pashucha āhe /  
sadasadvettī nāradeha pīheṇi / ātīṇi jāteṇi mhanāveṇi Lāya / jo viśayān  
mīnī ānanda //

*Ānanda Sāgara*

2 Of "Sahanaṁ sarva dulkhānam apratikārapurvakam / chintāmanāda  
rahitā sī titikṣhī nigadyate //



Knowledge of the Self, which is necessary for Salvation, and so he begins at once to give him instruction in that subject.

नासतो<sup>१</sup> विद्यते भावो नामावो विद्यते सतः ।

उभयोरपि दृष्टोऽतस्त्वनयोस्तत्त्वदर्शिमिः ॥ १६ ॥

**“ The unreal has no existence ; the real has no non-existence ; the final end of both is perceived by the seers of the Essence of things.”**

The sense is as follows There are two phenomena<sup>2</sup> here, one is the unreal (*asat*), viz., the material<sup>3</sup> world like the body, the senses etc, and the other real (*sat*) viz., the Self The former, though visible, has neither existence nor permanence (*na vidyate bhāvo*). The latter, though imperceptible by the senses or secular reason, has

1 This line appears also in Yogavāsishtha III 1.

2 *Of.* Dikkālāneñ amaryādita, amrita, anādi, svatantra, ekajinasi, eka, niranantara, sarvavyāpi va nirguna ashā tattvāchā astitvābaddala agara tyā nirgunatattvāpāsuna Saguna srishti kashi jhālī yā baddala āmachā prāchīna Upanishadāñtuna jeñ upapādana keleleñ āhe tyā pekshāñī adhika sayuktika upapādana konatyāhi dusaryā deshāñtīla tattvajnānīñ adyāpa shodhuna kādhileleñ nāhiñ. Arvāchīna German tattvajna Kant yāneñ manushyālā bhāya srishtichyā nānātvācheñ ekatvāneñ jñāna honyāsa kārana kāya yāchā suksama vichāra karuna hīcha upapatti arvāchīna shāstrantyā adhika spashta kelī āhe, āni Hegel hā jarī Kantachyā pudheñ gelā āhe tarī tyāchehi siddhānta vedāntāchyā pudheñ gelele nāhiñīta Schoffenhaur yāchi goshta asīcha āhe Upanishadāñchā Latin bhasheñīta zālēlyā bhāshāntarācheñī adhyayana tyāneñ keleñ hoteñ, va ‘Jagāchyā vāñgmayāñtīla yā atyuttama granthāñtuna āpalyā granthāñtū āpana kāñhiñ vichāra ghetale āheta,’ aseñ tyāneñcha mhataleñ āhe — *Gītārāhasya (Adhyātma)*

3 *Of* Yachchakinchit jagat sarvam drishyate shrutyatepivā — *Nārāyan-opanishad*

Kālathi deshathi athavā vastugatithi je parichhinna hoyā te asat, emā na hoyā te sat Ghatādi e kāla ane deshathi parichhinna chhe Ema sajātiyathi bheda, vijātiyathi bheda, ane svagata bheda, e vastuparichheda, trana jātano chhe Vrikshano bijāñ vrikshathi bheda te sajātiya bheda vrikshano pīshānādīthi bheda, e vijātiya bheda, ane akhufī vriksha potānāñja patra-pushpādīthi bheda e svagata bheda — *Dhvēdi.*

existence and is eternal (*nābhī o vidyate*) This truth may be illustrated by an example Take a doll made of clay You see the doll or rather the form of a doll but if you will examine carefully you will find there nothing but clay Put it into water The doll disappears and there remains clay alone Thus the doll may safely be said to have no existence and therefore no permanence On the other hand the clay which existed at the beginning middle and end of the doll has true existence and is so to speak, eternal What are then cups and saucers jugs and jars and the innumerable other forms we see every day before us? They are only a delusion—mere names as the Shruti<sup>1</sup> says! The clay alone has real existence Just so the Universe has no existence at all and is ever coming and going like waves out of an ocean or sparks from a blazing fire whereas the Soul which exists at its beginning<sup>2</sup> and end<sup>3</sup> and of which it is itself a manifestation<sup>4</sup> is the real thing that exists and is eternal Thus in the first half of the verse the unreal (*asat*) is distinguished or separated from the real (*sat*) as the Haṁsa (swan) separates water from milk This discrimination is called Analytic Knowledge (*Vyatireka Jñāna*) In the second half the Paramahaṁsa reveals a truth which the Haṁsa will never be able to prove viz that both

1 *Of Vikāro nāmadheyam mṛttiketyeva satyam—Chāṇ. nīlōgyopaniṣad*

2 *Of Kālāiva somyodamagra āsita—Chāṇ. nīlōgyopaniṣad*

3 *Of Nāśāllālanno sadāśittadānin—Itigveda*

4 *Of As a spider throws out and in-draws his threads as from the earth herbs are produced as hairs from the living man, thus this Universe becomes from the Imperishable.—Mundaka I 17*

Matter is the limitation imposed upon the Self by His own will to limit Himself. *Ekaham bahū sṛjāma* I am one I will to be many let me be many is the thought of the One; and in that thought the manifold Universe comes into existence.—*Introduction to Yoga*

the things separated are in essence only one (*ubhayorapī drishto'ntastvananyoh tattvadarśhībhih*). This is called Synthetic Knowledge (*Anvaya Jñāna*) If you ask a goldsmith, who has spoiled the shape of your ring, to take away his ring and leave your gold with you, he will be, indeed, at a loss to know what to do! The ring cannot be separated from the gold. If he takes away the ring, he must take away the gold also. Therefore, the ring itself is gold. Exactly so, what we call unreal (*asat*) is also perceived to be real (*sat*) by those who see things as they are. Besides this Parabrahma or Universal Soul, there is another kind of Soul (*Jīvâtma* or Individual Soul) to be included in what is called Sat. He is the reflexion<sup>1</sup> of the Universal Soul in the mirage of Mâyâ called Shuddha Sattva, which is the Upâdhi (vehicle) of the Saguna Brahma (Personal God). As he does not know himself to be the Soul, he identifies himself with the body and through egoism enjoys pleasures and suffers pain. This false identification is itself his bondage, from which he is released only when he is able to distinguish the Sat from the Asat.

It may be mentioned here that the Knowledge now imparted to Arjuna is only theoretical, because the immediate object with which he surrendered himself to Shri Krishna was to seek advice in the matter of the war. Shri Krishna, however, all along wishes (what wise father will not?) to dispel his ignorance of the Self. But, His nature being that of the Kalpavriksha,

1 *Of* Evam eka sat teñ bimba / sat dusareñ pratibimba / sukhadukha bhogâvalamba / sat dusareñ tayâsi || *Yathârthadîpnlâ*.

Buddhimâñ âtmânunî pratibimba hovâthi buddhi chetanvat vyavahâra kare chhe. Buddhi potâneja âtmâ mâne chhe enuñja nâma adhyâsa kahevâya chhe.—*Dhvadh.*

He will give him practical Knowledge in Chapter VIII only when he directly makes the request What is that Brahma (*kim tat Brahma*)? For the present therefore He proves to him that nobody dies as the Soul is immortal and enforces on him his duty to fight as a warrior (*Kshatriya*) When Shri Krishna, however established the conclusion that the unreal and real were both one in essence there arose a suspicion in the mind of Arjuna that like the unreal body the real Self might also be subject to death, and so he thought that it was not unreasonable to avoid war This the doubt killing Master removes in the next two verses and asks him to fight

अविनाशि तु तद्विद्येन सयमिदं ततम् ।

विनाशमयस्यास्य न कश्चित्पुनरिति ॥ २७ ॥

अतर्पेत इमे देहा नित्यस्योवा शरीरिण ।

अनादिनोऽप्रमेयस्य तस्माद्युध्यम्य मायत ॥ २८ ॥

\* Know that to be indestructible<sup>1</sup> by which all this is pervaded; the destruction of that inexhaustible one no body can work These bodies of the eternal Indestructible and Ineffable dweller<sup>2</sup> (within) are (only) said to be finite; therefore do fight O Bhārata (Descendant of Bharata)!

The term real (*satya*) is properly speaking applicable to both the Universal and Individual Souls The detailed difference between them however will be explained later<sup>3</sup> on For the present Shri Krishna

1 *Of* *śadvaitannaprashyatyapashyanvaitannaprashyatinahidristunirishterviparilopavidyato vinashitvāditya* 1 *ib* ॥ *Brih* 4 3 23

*Mahadbhutamānantam pūranavijnānaghanaśveti / satyamjnānamanantambrahmeti—Brih* 4 1 *I* *urushānnaparamkūchitśāśhtasparigatib—Kath* 3 11

*Of* *Ekamevīdityam Brahma—Tait—* 1 1

3 *B O VII and XV 7*

answers the doubt of Arjuna by saying in the first verse that the Universal Soul who pervades every thing (*yena sarvavidam tatam*) and is the cause of it, is imperishable (*avinâshu*) just as gold is in a gold wristlet or clay in an earthen pot, and therefore nobody can destroy him, indestructible as he is (*vinâsham . . . kartumarhati*). In the second verse, He declares that all that perishes is the effect, *viz.*, the body (*antavanta ime dehâ*) in which the Individual Soul (*sharirinah*) abides, he himself being eternal (*ntyah*), deathless (*anâshino*) and indefinable (*aprameyah*) like the Universal Soul of whom he is only a reflection, and urges him to fight (*yuddhyasva*). Arjuna now says to himself 'How are the doctrines I hear from the Master to be reconciled with those of the Materialists and the Dualists, who maintain that the Self *dies* and *kills*, respectively?' Shri Krishna understands his mind and condemns both the tenets in the following<sup>1</sup> verse.

य एनं वेत्ति हंतारं यश्चैनं मन्यते हतम् ।

उभौ तौ न विजानीतौ नायं हन्ति न हन्यते ॥ १९ ॥

"He who knows him to be a killer and he who thinks that he is killed, both of them are steeped in ignorance. He kills not, nor is he killed."

The Dualistic logicians (Târîka of the School of Gautama) believe the Egoistic<sup>2</sup> feeling (*Ahamsphurana*) to be the Self, and, therefore, they regard him as the doer of actions, *i. e.*, he kills (*yaevam veti hantâram*). They are said to be ignorant, because they are not

1 Cf. Hañtâchenmanyatehantam hataschenmanyatehatam / ubhautau-na vijânito nâyam hânti na hanyate—*Kâthopanishad*

2 Cf. I am going to close my eyes, stop my ears, extinguish one by one the sensations that come to me from the outer world. Now it is done, all my perceptions vanish, the material Universe sinks into silence and the night—I subsist, however, and cannot help myself subsisting—*Henri Bergson*.

aware<sup>1</sup> of the existence of what may be called pure reason (*sattva vrutti*) which is beyond the Egoistic feeling and which alone is able to realize the Self who is still further off. The Materialists (*Chârvâka*) when they proclaim that the Self dies (*manyate hatam*) certainly mistake the effect for the cause. In the *Chhândogya*<sup>2</sup> Upanishad it is distinctly stated that the real (*sat*) alone existed at the beginning of the Universe and that it is the first of all causes. How can matter then which is the effect of the eternal and all-knowing spirit be its cause as they say? It is the light<sup>3</sup> of the real (*sat*) that illuminates all the unreal (*asat*). If therefore the materialists had understood that the real (*sat*) was both the material and efficient cause of this Universe they would not have erred so grievously! That is why both of them are said to know nothing (*ubhau tau na vijanito*) the fact being he neither kills nor is he killed (*nayam hanti na hanyate*). Shri Krishna now gives his own views on the subject which are in full conformity with the Vedas<sup>4</sup>

न जायते म्रियते वा वदन्ति  
 ज्ञाय भूत्वा भविता वा न भूय ।  
 अजो नित्यः शाश्वतोऽयं पुराणो  
 न हन्यते हन्यमाने शरीरे ॥ २० ॥

1 Cf Indriy ul pariny hub paratatu sah—B G III 42

2 Cf Sakalva somyadamagra âsidekamevaditiam / tadhyeka âhura-  
 sâdevedamagra âsidekamevaditiam / kutastu khalu somyeva synditi  
 hovacha kathamâsatâhsajjâyeta // O/h G 1 to 10

3 Cf Tameva bhînt m nubhati sarvam tasya bhîsi sarvamidam  
 vibhîti—Ka 5 15

4 Cf Na j yate manyate vl vipaschinânyam kutaschinna babhuva  
 kaschit / ajo nityah shishvato yam purano n l nyate hanyamane sharire //  
 Athopanishad



**“ He is not born, nor does he ever die, nor having existed, does he any more exist ; unborn, eternal, unchanging and primeval, he is not killed though the body be killed.”**

As, when a train or a carriage actually takes us to a certain place, we say that we go there, so, we attribute to the Self the changes of the body, such as birth, existence, death, etc., which, through ignorance, we feel affect us. The Individual Soul, however, is said to be unborn (*ajo*), because he does not take birth (*najâyate*) with the body, and eternal (*ntyah*), because he does not die<sup>1</sup> (*mrîyate*) with the body. Nor having seemed to be born, again is he actually born (*bhūtvâ<sup>2</sup> bhavitâ vâ nabhuyah*). He is unchanging (*shâshvato*), because he does not grow or diminish with the body, and primeval (*purâno*), because he is only a reflection<sup>3</sup> of the first cause, the Universal Soul. It is evident, therefore, that the Self<sup>4</sup> does not perish when the body is killed (*nâ hanyate hanyamâne sharire*). Shri Krishna, having thus established the immortality<sup>5</sup> of the Soul against the doctrine of the materialists that the Self is mortal,

1 *Of* Go back to the beginning of the world, travel over the whole earth, read the history of kingdoms and empires, listen to those that come from the remotest lands, the immortality of the Soul, the dogma of a future life has always been, as it is still, the belief of all the nations of the earth—even the most savage tribes witness to the truth of a future life —*Massillon*

2 *Of* Ekadâñcha navhe deli / punhâ houni hoti nâññi // *Yathârtihadipikâ*

3 *Of* Kshetrañnam châpi Mâm viddhi saiva kshetreshu Bhârata—*B. G. XIII 2*

4 *Of* Devah kshetreshchevâmajo'yamâtmâ // *Shruti*.

5 *Of* (1) Immortality, in particular, took a foremost place among the Pythagorean doctrines, being held under the form of metempsychosis, or the migration of the animating principle after death from animals and even plants, to human bodies and vice versa —*Benn's History of Ancient Philosophy*.

proceeds in the next verse to deal with the Dualistic view that the Self is capable of killing

वेदाविनाशिन नित्य य एनमनम २५म् ।

यस्य स पुनः पाथ य धातयति इति कम् ॥ २६ ॥

(2) For the immortality of the soul though not generally accepted is, according to Plato quite certain. He argues that if anything could destroy the soul it would perish by moral corruption—which as we know by experience does not happen. Therefore souls live for ever migrating after apparent death into a new body higher or lower than the last habitation as their own choice which God leaves free may decide. But before resuming their earthly existence all souls have to pass through an intermediate state of disembodied consciousness lasting a thousand years in which they receive tenfold retribution for the good or evil deeds performed in life the worst offenders being subjected to everlasting torment.—*Jean's History of Ancient Philosophy*

(3) Moreover the arguments were conclusive to me, which Socrates delivered on the last day of his life concerning the immortality of the soul—he who was pronounced by the oracle of Apollo the wisest of all men. But why say more? I have thus persuaded myself such is my belief that since such is the activity of our soul so tenacious their memory of things past and their sagacity regarding things future—so many arts so many sciences so many discoveries that the nature which comprises these qualities cannot be mortal and since the mind is ever in action and has no source of motion because it moves itself I believe that it never will find any end of motion because it never will part from itself and that since the nature of the soul is uncompounded and has not in it self any admixture heterogeneous and dissimilar to itself I maintain that it cannot undergo dissolution and if this be not possible it cannot perish and it is a strong argument that men know very many things before they are born since when mere boys while they are learning difficult subjects they so quickly catch up numberless ideas that they seem not to be learning them then for the first time but to remember them and to be calling them to recollection.—*Cicero de Senectute*

(4) Thus it is observed that men sometimes upon the hour of their departure do speak and reason above themselves for then the soul beginning to be freed from the limitations of the body begins to reason like herself and to discourse in a strain above mortality.—*Sir Thomas Browne Religio Medici*

**“ How can that man, who knows him indestructible, eternal, unborn and undiminishing, O Pârtha ( Son of Prithâ ) !, kill any one or have him killed ?”**

It is impossible for one to realize the 'Self to be indestructible (*vedâvinâshnam*), unborn (*ajam*) and eternal (*ntyam*), and at the same time not to have the experience that he is also actionless<sup>1</sup> (*akartârām*). But, as already mentioned, Arjuna has, at present, been learning theories only, and is not given any practical knowledge of the lessons taught Shri Krishna, therefore, means to say in this verse that he, who knows the Self practically, also realizes that he is incapable of doing any action. We all, too, know that he is a silent spectator, when we are fast asleep. For, we would not otherwise be able to say with confidence, when we awake, that we enjoyed sound sleep. How can this Self, then, who alone remains, without egoism, the senses and their objects, during the state of sleep, kill any one or cause any one to be killed (*katham sa purushah kam ghâtayati hanti kam*)?

In the 13th verse of this chapter, when Shri Krishna enumerated the different changes which the body undergoes in this life, He observed that Arjuna felt that old age ending in death was a condition certainly to be regretted<sup>2</sup>. He, therefore, takes this opportunity to tell him that death enables one to get a new-body.

वासंसि जीर्णानि यथा विहाय  
नवानि गृह्णाति नरोऽपराणि ।  
तथा शरीराणि विहाय जीर्णा-  
न्यन्यानि संयाति नवानि देही ॥ २२ ॥

1 Of Âtmânam chedvijâniyâdayamasmitipurushah / kimichchhan  
kasya kâmâya shariramanusañcharet // *Brih* 4 4 12

2 Of Yâ karitâñ Hari / te shañkâ yetheñ hari / kñ junâ deha gelâ  
jari / dehi navâ deha dharito // *Yathârthadipikâ*.

' As a man, casting aside old clothes takes others that are new so the dweller in the body, casting aside old bodies enters others that are new

Here Shri Krishna compares the old bodies (*sharīram jiraṇī*) we cast aside (*tiṣṭha*) to the old clothes we cast aside (*tiṣṭha*) and the other new bodies we take (*anyāni samyāni nāṇī*) to the other new clothes we take (*aparāni rāṇī grihṇāti*) It may be argued however that when death occurs in childhood or youth the body cannot be said to be old But there is no objection to call the body old as soon as the dweller enters it since we call a cloth an old one even when it is used once only Now if the cloth we wear is cut by an instrument the body receives a cut, if the cloth takes fire the body burns and if the cloth gets wet the body catches cold Are we therefore to infer from this that if the body is wounded by an instrument or if it takes fire or gets wet a similar effect will be produced on the Self? The God of Gods answers the question in the following verse

नैनं हि दति रात्राणि नैनं दहति पावकः ।

न चैनं हे दन्त्यापो न शोषयति मायत ॥ २३ ॥

' Weapons do not cleave him; fire does not burn him; waters do not drench him; the wind does not dry him up

As Arjuna did not seem to be satisfied with this reply Shri Bhagavān gives in the next two verses<sup>2</sup> a

1 Of The word *sāṃyāti* is used to denote that there are prospects of securing safe for bodies such as those of Gods etc.

Anyānavataram kalyāṇataram rūpam kurute pīṭṭyam vā gāṇḍhārvam vā dāivam vā prajāpātyam vā Brāhmaṇam vetyādīśvrat h—  
Bṛh 4 4 4

2 Of Hāṛmaṇi bhāva / avāśāṣṭvī Deva / nīmīṭṭhā sāṅgo Devādhī deva / dīda ślokeṣu // Dusarīyā ślokeṣu uttarardha / tyāṣṭi mānava Atmā śuddha / kalāyāvina maṇa āśuddha / śoka kari // Yathārthadīpikā

full description of the Impersonal (*Nirguna*) Brahma and tells him that, when that is realized, all his doubts will be cleared and he will be happy.

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।

नित्यः सर्वगतः स्थायुरचलोऽयं सनातनः ॥ २४ ॥

अव्यक्तोऽयमचित्योऽयमविकार्योऽयमुच्यते ।

तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २५ ॥

“He is indivisible ; he is incombustible ; he is not to be drenched or dried up. He is constant, all-pervading, fixed, immovable, eternal. He is said to be unmanifest, unthinkable, unchangeable. Therefore, realizing him to be such, it is not fit that you should grieve.”

The Blessed Lord says that the Soul cannot be divided, burnt, drenched or dried up (*achchhedyo'yam-adahyo'yamakledyo'shoshya eva cha*), because, in the first place, he is constant (*niyaha*) like the diamond, which even a heavy hammer is unable to break. Such is not the case with the body, which is as perishable as the cloth itself. Properly speaking, there is nothing like destruction even in the case of the body, for, what we call death simply separates<sup>2</sup> the five elements of which the body is composed, and does nothing more. The disappearance of the form is mistaken for the destruction of the thing itself. He is all-pervading (*sarvagatah*) like the vacuum, which is necessarily indestructible. The body may be destroyed along with the cloth, but certainly not the vacuum which is in the body. How can, then,

1 The verse appears in the Yoda-pithika in the following form —  
अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।  
नित्यः सर्वगतः स्थायुरचलोऽयं सनातनः ॥ २४ ॥

2 Cf. *Ati-pagabhe'thara yare* // *Ati dela minni marana malleu* // *I am not to be destroyed* // *Pa'elabb, Ati'elabb d'harat b' ellem'j'vare* // *Ati'elabb d'harat b' ellem'j'vare* // *Ati'elabb d'harat b' ellem'j'vare* //

the Soul who pervades even the vacuum be destroyed? He is fixed (*sthānuh*) like the tree which appears in the form of a man<sup>1</sup> through imperfect vision. He is immovable (*achalāh*) like the stone but unlike the stone which undergoes changes he is eternal (*sanatānah*). He is unmanifest (*avyaktō*) that is he has no form or colour and therefore he is not perceptible by the senses. We may not actually see the fire in the kitchen but still we are able to infer its existence from the smoke it sends out. No such inference is possible in the case of the Soul because he is unthinkable<sup>2</sup> (*achintyāh*). Just as the spectacles of themselves are unable to see the eyes although they do enable them to read books so impure mind<sup>3</sup> has no access to the Soul although it may help him in judging of things within its province the eye of Pure Reason alone being able to realize the light<sup>4</sup> of the Self. Everything in this world being alike subject to changes we can at once by comparison arrive at the conclusion that a man who says that he does not take any food at all during the day and yet seems healthy must be eating something during the night. But the Soul is unchangeable (*avikāryāh*) and we cannot therefore obtain any definite knowledge of him by comparison or analogy. Shri Krishna, however says that unless we know him as he is we should not expect

1 Th word *sthānu* literally means the trunk of a tree.

2 Cf *Prakṛtibhyahparamyattatadachintyasyalakṣaṇam*

3 Cf *Jyā sattenēṣi śachetana / houni mana kari chintana / tyasa teṣi maua achetana / chintita lāya ? //* Are | *jayā netraṣi karitaṣi / upanetraṣaṣa yeteṣi pabataṣi / tiṣi upanetreṣi ātāṣi / koi hiṣi dekhati netr āten ? //* *Yathā tathā piku*

4 Cf *Dipa prakāśh nayanāṁśa jalau / Ātma prakāśhi mana buddhi tās. //* *Brahmasūtri*

5 Cf *Hetu drishtānta varjitaṁ—Śruti*

ourselves to be free from grief ( *tasmâdevam viditvaimam nânushochitumarhasi* ). The only resource, therefore, left to us under the circumstances is Revelation. The Vedas<sup>1</sup> describe him just as their Author has done in these verses, and tell us that he is to be realized in that way by the Grace of the Preceptor<sup>2</sup> ( *Âchârya* ) This is evident from the following discourse we find in the Sâma Veda

Nârada says to Sanatkumâra "Pray help me to cross the ocean of grief, ( *shokasya pâram tâ ayatu* )." Sanatkumâra replies "Desire to know that which is Bliss ( *sukham tveva vijyânâsitavyam* )." Nârada says "I wish to know that Bliss from Thee, O Blessed Teacher ( *sukham Bhagavato vijyânâse* )!" Sanatkumâra replies "What is Infinite is itself Bliss There is no Bliss in that which is finite The Infinite itself is Bliss ( *yo vai bhûmâ tatsukham, nâlpe sukhamasti, bhûmarva sukham* )." Nârada then surrendered himself absolutely to Sanatkumâra, and through his Grace realized that Bliss which is not limited by space or time.

The Merciful Lord reveals this Truth and encourages Arjuna to follow the example of Nârada, as he too is fit to accomplish the task. In the mean time, even if Arjuna were to adopt, for a moment, the view of the Dualistic Logicians<sup>3</sup> ( *Târîkikas* ) that birth and death are the characteristics of the Soul ( *atha chaimam mitya-jâtam mityam vâ manyase mritam* ), yet he points out, in the next two verses, that there is no reason for him to grieve

1 *Of*. Âkâshavatsarivagataschamityaharishavastabdhodivitishtatyek-  
ahnishkalamniskriyamshântamiti — *Shruti* 3 9

2 *Of* Âchârya vânpurusho vedeti — *Shruti*

3 *Of* Spiritualism as a philosophy does not necessarily carry with it the belief in man's immortality, which, in fact, has been denied by various spiritualist philosophers — *Benn's History of Ancient Philosophy*.

(*tathāpi tvam naivam shoचितुमर्हसि*) even on that account

अथ चेन नित्यजात नित्य वा मन्यसे मृतम् ।  
तथापि त्व मद्वागहो नैन रोच्यितुमर्हसि ॥ २६ ॥  
जातस्य हि ध्रुवो नृयुध्नो जम मृतस्य च ।  
तस्मादपरिहार्येऽर्थे न त्व रोच्यितुमर्हसि ॥ २७ ॥

‘Or even if you think that he is ever born and ever dies, still O long armed I, it is not fit that you should grieve For to one who is born, death is certain and to one who dies birth is certain; therefore, it is not fit that you should grieve over that which none escapes

The point is that one who believes that he is born is sure to die (*jātasya hi dhruvo mṛtyuḥ*) and one who believes that he dies is sure to take birth again (*dhruvam janma mṛtasya cha*) If this is inevitable (*tasmād aparīhārye'rthe*) where is the good in grieving over it (*na tvam shoचितुमर्हसि*)? But it may be understood that to one who knows the Self both birth and death are a mere illusion and therefore he is entirely free from them Now if Arjuna were to say that although death is unavoidable yet when the body is snatched away forcibly from us we cannot help feeling for the loss Shri Krishna replies thus —

अव्ययादीनि मृतानि व्ययमयानि मासत ।  
अव्ययनिधनान्येव तत्र का परिदेवना ॥ २८ ॥

‘The origin of things O Bhārata (Descendant of Bharata) is unmanifest their middle state is

1 Cf There is, indeed no means by which those born could be prevented from dying Even thus the world is afflicted with death and decay therefore wise men knowing the course of things in the world do not give way to grief.—*Sutta V patā Sacre 1 Books of the East Series*

Yanmayasa dhruvam lo' amadhruvam vā nachobhayaṃ / sarvathānāhi  
shochyāste snehīdanayatra moha] t || *Shri Bhagavata*



**manifest, and their end again is unmanifest. Why should we, therefore, mourn<sup>1</sup> for them ?”**

When death occurs, the body, which is the manifest middle state (*vyaktamādhyāni*) of things, dissolves itself into the five principal elements, *viz*, earth, water, fire, air, and vacuum<sup>2</sup> or space, of which it is composed. At the final dissolution of the Universe, these, in their turn, emerge themselves into the unmanifest<sup>3</sup> (*avyaktamānānīya*) from whom they originate (*avyaktādini*) A dying person is, therefore, exactly in the same position in which is one, whose period, agreed upon for the delivery of something very valuable which he has borrowed for temporary use, is about to expire. Is it fair to regard this as an occasion for lamentation (*tatra kâ paridevanâ*) ? A Wise Man would rather realize the Self, who is the most valuable and the most wonderful of all the things in this world, and over whom death has no control whatever This is the purport of the next verse.

आश्चर्यवत्पश्यति<sup>4</sup> कश्चिदेन-

माश्चर्यवद्गतिं तथैव चान्यः ।

आश्चर्यवच्चैनमन्यः शृणोति

श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २९ ॥

“ One sees Him as wonderful<sup>5</sup>; another speaks of Him as wonderful; another too hears of Him as wonder-

1 Of Âdâvantechayannâstivartamânepitattathâ—*Gaudaka*

2 Of ‘O Arjuna, the Âkâsha is called shunya (vacuum) because it means the want or absence of things or anything’—*The Uttara Gîtâ, I 47*

3 Of Taddhedantarhyavyâkrîtamâsîttannâmarupâbhyâmevavyâkriyatetyâdi—*Brîh 1.4 7*

4 Of. Koi âne âscharyavat juve chhe, koi âne âscharyavat vade chhe, koi âne âscharyavat shravana kare chhe, ne koi shravana karyâ chhatâñ pana samajato nathi !—*Diveðî*

5 As a matter of fact there is nothing to wonder at, but because,

ful; and some one even after having heard of Him does not realize Him'

Here four classes of persons are described. To one belongs the initiated disciple (*Sidhaka*) who has got experience of the Self and who practises Yoga (*dscharyar it pishyati*) for the purpose of completing his course (*Yoga siddhi*) to another, the Teacher (*Guru*) who enjoys Living Freedom (*Jitannukti*) and is able to impart practical knowledge to a deserving disciple (*dscharya id a'ati*) to a third<sup>2</sup> the successful Seeker of knowledge (*Mumukshu* or *Jyotsu*) who realizes what he hears from the lips of the Guru (*dscharyar achchannan shrunoti*) and to the last the unsuccessful candidate who even after he has heard is not able to realize<sup>3</sup> (*shruti ipyannam d nachat a*) through ignorance he once could feel himself to be the body, now that he has realized the Self he regards him as wonderful.

1 *Of* bahalashakti-rachintyavat

2 *Of* Jo lecho ani jod vi / to do charani d'cho anubha / a'ugitall  
jijnasu padavi / he tritiya charani ti arya'el / // Like jo jo' Gurumukhe  
to to'm ni mah' ankhe / satya p ti dscharya' a'rikhe / Like parama  
dscharya // *Iath urhadipika*

3 *Of* Shravan'yapi bahubhironalabhyah / a runvantopi bahavoyama  
vidyuh / dscharyasya vaktukusalasyalabdhil / a charyojn tikva alinu  
abhishtab // *Kat' 127*

Shravan'yapi bahubhirona labhyah a'cu honyacheu karana  
dscharyo vakti a'cu darshavle' he v'ividish' j'rit utpanna x'ill asali  
tari pushkalindil Atmavishayala shravanacha ghalata nali. Karana  
Atmapratipadana karanil dscharya durabha she. 'Shravan'opi bahavo  
yam na viliyuh asu honyacheu k'ar na kish loya labdhi a'cu  
darshavleu she. Hya Atmyali prapti karuna ghenil kushalacha hoya  
kushala mhanaje ch'angaleu dhy na karanil mhanaje jo kushala a'ela  
tyaliche Atmasikshikara Lo'a asata.—*Sh' rira Dhas'ya b' Lele*

Jo namutpadyatepune'mk hay lipapasyakarmansh—*S' iriti*

Mhanuni cha'uthe charanil / anidita t'lyechi nihsima karanil / a' ato kil  
Gurucharanil / lagonil bhrashta hoya // Ionil e'li dikil / d batita  
chiditma kalil / ayalonil o'bhil th'ral / Atmabodha // *Iath urhadipika*

for want of sufficient purification of heart The Lord, now, resumes the question discussed in the preceding verse

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।

तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ ३० ॥

“The dweller in every one's body, ॐ Bhârata (Descendant of Bharata)!, is ever invulnerable. Therefore, it is not fit that you should grieve for any elements.”

The Impersonal God described in the previous verses is no other than the Self<sup>1</sup>, who is called the dweller or the embodied (*dehi*), simply because he dwells in or holds the body (*sarvasya dehe*). He is, therefore, ever indestructible (*ntyamavadyo'yam*). As regards the bodies (*sarvâm bhutâm*), they are composed of the five principal elements, which too emanate from the same Eternal Being. Is it proper, then, that one should grieve for them (*tasmât na tvam shochitumarhasi*)? Now, Shri Krishna, leaving aside the philosophical view of the question, tells Arjuna that it is his duty as a warrior (*Kshatriya*) to fight, and mentions the reward promised by the Shastras to those who fight on the battle-field

स्वधर्ममपि चावेक्ष्य न विकंपितुमर्हसि ।

धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥ ३१ ॥

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।

सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥ ३२ ॥

1 Of Our personality according to Plotinus, cannot be a property of the body, for this is composed of parts, and is in a state of perpetual flux. A man's self, then, is his soul and the soul cannot be material, for the ultimate elements of matter are inanimate, and it is inconceivable that animation and reason should result from the aggregation of particles which, taken singly, are destitute of both. While, even were it possible, their disposition in a certain order would argue the presence of an intelligence controlling them from without.—*Benn's History of Ancient Philosophy*.

Looking to your own duty also, it is not fit for you to tremble; for, there is nothing more wholesome to a Kshatriya than a righteous war. Happy those Kshatriyas O Pārtha (Son of Prithā)! who have a chance of a fight like this offered unasked as an open door to heaven.

According to the Sages Pārishara<sup>1</sup> and Manu the important part of the duties of a Kshatriya king being to protect his subjects nothing ought to be so welcome to him as a righteous war (*dharmyuddhi yuddhāt na vidyate*) from which he should on no account retreat. So also does the Sage Gautama<sup>2</sup> assert emphatically that killing in war incurs no sin. The young philosopher Jñāneshvara<sup>3</sup> Mahārāṣṭr who departed from this world when he was in his teens and is regarded as an incarnation of Vishnu says that one ought not at all to be afraid of doing his duty though it be unpleasant for even the deadly poison is administered as a medicine for fever whereas sweetened milk is avoided as a harmful diet. The Master of Masters therefore advises Arjuna not to fail in this duty (*s-adharmamapi arhasi*)—especially as it is one the fulfilment of which the great Yajña valkya<sup>4</sup> says secures heaven unsought (*yadrichchihyaḍ yuddhamidrisham*). In the next four verses we find a description of the evil consequences of not engaging in a righteous war.

1 *Of Kshatriyopaprajātak īnshastripāṣṇi pradandavān / Nirjityaparasā nyāṅśkalutimdharmenapālayet—Pārshara*

2 *Of Samottamadharmāśrī cī bhutah pālayanprajāh / Na nivartitā manōrimsit kshatramdharmamanusmaran—Manu*

3 *Of Vadoshohāṁśyāmāhave—Gautama*

4 *Of Gokshira jarhi / leṣi / tarī lī pathyāsi n hīṁ bolleṣi / niseni hi visha noho sadaleṣi / deṣe jvarīṁ // Jñāneshvari*

5 *Of Ya āhaveshyayuddhyantebhūnyarthamaparājamukhāb / Akutairā yudhair yāntitesvargamayoginoyatb—Yājñavalkya*

अथ चेत्त्वमिमं धर्म्यं संग्रामं न करिष्यसि ।  
 ततः स्वधर्मे कीर्तिं च हित्वा पापमवाप्स्यसि ॥ ३३ ॥  
 अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।  
 संभावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥ ३४ ॥  
 भयाद्रणादुपरतं संस्यन्ते त्वां महारथाः ।  
 येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥ ३५ ॥  
 अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः ।  
 निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥ ३६ ॥

“ But if you will not wage this righteous war, then, you will be lost to your own duty and fame, and you will incur sin. People will sing (the tale of) your undying infamy !, and to one who has been greatly honoured, infamy is worse than death. The masters of great cars will think that you fled from the battle through fear, and you, who were highly thought of by them, will be lowered in their estimation. Your enemies, too, belittling your prowess, will speak much about you that is best left unsaid ; what, indeed, more painful than that?”

A righteous<sup>1</sup> war (*dharma* *saṅgrāma*) is one in which the rules, such as those of not attacking or killing one who is not actually fighting, or who is ill, or who is wounded, or who surrenders himself for mercy, and of not playing any kind of treachery or dodges or foul means, and others for the conduct of war given in the *Shastras*, are observed faithfully As everlasting disgrace (*akṛti* *m*

1 *Of Nakutairâyudhairhanyâdyuddhyamânoraneripun / Nakarnibhîrnâ-  
 pidîgdhairnâgniivalitajanaib // Nachahanyâtsthalârudhamnaklibam  
 nakritânjalim / Namuktakesham nâsinam natavâsmîtirâdinam // Nasupta-  
 mnavisannâham nanagnam nanirâyudham / Noyuddhamânânam pashyantamna  
 parenasamâgatam // Nâyuddha vyasanamprâptamnârtamnatiparikshitam /  
 Nabhutamnâparâvrittamsatâmdharmam anusmaran // Manu.*

avjādam) and loss<sup>1</sup> of heaven (s'argam) would be the inevitable result of Arjuna's refusal to engage in such a fight he is encouraged in the next verse to rise and take up arms (uttishtha yuddhaḥ kṛtaniścayaḥ) that course alone being the most advantageous to him in every way

एनो वा प्राप्स्यसि स्वर्गं नि वा या मोक्षमे महीम् ।

तस्मात्तु रिष्टं कर्तेर यु । य एतनिश्चय ॥ ३७ ॥

If killed, you will obtain heaven If victorious you will enjoy the earth; therefore stand up, O Kaunteya (Son of Kunti) ! with full resolve to fight

When Arjuna heard this it struck<sup>2</sup> him through the Grace of the Merciful Lord that even those actions which brought in enjoyment of earthly as well as heavenly pleasures (katoḥ prāpsyasi s'argam jit a d bhokshyase mahim) resulted ultimately in bondage and pain and he became rather uneasy. He is therefore assured in the following verse that if he fights in the way suggested therein he would avoid the charge of dereliction of duty and at the same time secure Freedom and Eternal Bliss

सुखदु खे ममे ए वा लामालाभौ जराजयो ।

ततो युजाय युज्यस्व नैव पापमवाप्स्यसि ॥ ३८ ॥

<sup>1</sup> Considering pleasure and pain gain and loss, victory and defeat as equal prepare for battle ; thus you will not incur sin

1 Of thavesbumithonyonyamjigbāmeantomabikshītab / Yuddha mīnāhparamabaktyā s'arg myāntyaparanmukbāh //

2 Of Pāna vālī sbankū thāya ke anitya s'argane māte yu lāta karavun emāu sho māla ebhe te sarvanā sam dhāna māte kabe chhe ke phala kāmānān lēchchā rākhyā vīnāja karma karavun Teja ebhita shuddhi dvārā moksha siddhāna nīvade ebhe bījan nahi — *Desired*

Here is a summing up of all that is said before. In fighting the battle<sup>1</sup> (*yuddhâya yujyasva*) of life, which is unavoidable, we are asked to do our duty under the guidance of the religious, moral and social codes of the times and places we live in, or, at any rate, of our conscience, disinterestedly, that is, without regard to the joy or grief (*sukhadulhke same kṛtvâ*), advantage or disadvantage (*lâbhâlâbhau*), success or failure (*jayâ-jayan*), which it may result in. Thus, duties<sup>2</sup> may sometimes differ, but, if the sting of the desire (*Kâmanâ*) of seeking pleasure and avoiding pain is removed, they are all equally harmless (*naivam pâpamavâpsyasi*) and they tend to the purification of heart, which is necessary for Self-realization. In the next verse, Shri Krishna points out how this is accomplished

1 *Of* Of course 'battle' means infinitely more than the mere outer clash of earthly armies, though that is by no means excluded. Duty, howsoever humble, howsoever glorious, has ever been a battle. What man has gone forth into life with an Ideal before him, and has not literally had to fight his way through?—*The Gospel of Life*

2 *Of* The Master declared that a rule of morality binding on himself need not bind a disciple whose own conscience did not enjoin it on him — *Sayings of Confucius*

The word 'duty' from the Latin '*debitum*' means literally 'what we ought to do'. This verse solves the following difficulty raised in *Sidgwick's Methods of Ethics*

"Ethics is a science of study of what ought to be, so far as this depends upon the voluntary actions of individuals. In deciding what they ought to do, men naturally proceed on different principles, and by different methods. There are two *prima facie* rational ends, Perfection and Happiness of which either may be sought for oneself or universally. It is also commonly thought that certain rules are prescribed without reference to ends. Hence there are five methods of Ethics to examine, but chiefly three, Egoism, Intuitionism, Utilitarianism. They all find a response in our nature, their fundamental assumptions are all such as we are disposed to accept, and such as we find to govern to a certain extent our habitual conduct. When I am asked 'Are you not continually seeking pleasure

एषा तदभिदिता सारव सुखि योगे धिमा शृणु ।

३. तथा ह्यो यथा पार्थ व मे वपुः प्रहसन्मयि ॥ ३० ॥

**This Knowledge declared to you is about Sankhya ; now too hear that about Yoga When you have gained this Knowledge O Pârtha (Son of Prithâ) ! you will shake off the bonds of action**

Up to this time the Lord treated of what is called the Sankhya philosophy (*saṅkhyā darśana*). The word Sankhya which literally means 'a numeral or counting' is used here to denote a doctrine or science which counts forth or separates the elements as matter from spirit. Arjuna is told according to this philosophy that the body which is composed of the five principal elements is destructible and that the Self who is its witness is the eternal principle or being that pervades everything. Now the purification of heart which is necessary to realize this cannot be secured by any one unless he does his duty disinterestedly. This disinterested performance of duty with the sole object of Self realization is called Yoga.

and avoiding pain? Have we not a moral sense? Do you resist freely pronouncing some actions to be right and others wrong? Do you not acknowledge the general happiness to be a paramount end? I answer yes to all questions. My difficulty begins when I have to choose between the different principles. Mrs. Benson gives the following solution of the difficulty — I know of no safer way in such trials than to retire quietly into the chamber of the heart to try to put personal desires aside to strive to separate oneself for a moment from the personality and look at the question in a broader clearer light with prayer to our Gurus to guide us then in such light as we may win by prayer self-analysis and meditation to choose the path which appears to us to be the path of duty. We may blunder but if we blunder having striven to see clearly then let us remember that the mistake is necessary in order to teach us a lesson which is vital for our progress that we should learn.

1 Of Dharmapāpamānadaḥ—Śīrṣaḥ



or to distinguish it from the other Yogas, 'Karma<sup>1</sup> Yoga', which means 'Path of Action'. The word Yoga from 'Yuj' 'to join' means Union or that which unites the Individual Soul to the Universal Soul. The different steps or stages, therefore, for the complete union are all regarded as so many Yogas, the first of which is the Karma Yoga. If one possesses a Knowledge of this (*buddhyâ yukto yayâ*), he casts away all fetters of action (*karma bandham prahâsyasi*). Its manifold advantages are enumerated in the following verse.

नेहामिक्कमनाशोऽस्ति प्रत्यवायो न विद्यते ।

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ ४० ॥

"Here nothing that is commenced becomes abortive ; no obstacles are known ; and even the least step taken on this path protects one from the great fear (of birth and death)."

This may be called a royal road free, from all difficulties<sup>2</sup> or dangers, on which one may run even with his eyes closed. When you do an action as your duty without any regard to its result, it matters very little to you whether it is completed or not. In this sense it is to be always considered as complete (*nehâbhukramanâ-shosti*). Besides, what little<sup>3</sup> you may have been able to do goes to purify your heart and, thus, to help you to acquire Knowledge of the Self, which delivers one

1 *Of Nishkâma Bhakti associated with religious performances consists in karma-karana, performance of duties and phala-arpana, dedication of the consequences thereof to God. This is Karma-Yoga, the Path of Action, the result of which is Chitta Shuddhi, purification of the mind — The Bhakti Sutras of Nârada by Nandalâl Sînha*

2 *Of. Yûnâsthâya naro râjanna pramâdyeta karhicit / dhâvananimilya-vâunetre na skhalenna patediba ॥ Shri Bhâgavata.*

3 *Of Thodo pana thayo hoyo to pana phale chhe, mahâbhayathi mukâve chhe, sañsâra rupi bhaya thi chitta shuddhi dvârâ jnâna pamâdi chhodâve chhe. — Devadî.*

from the cycles of births and deaths (*śvalpamāpyasya dharmasya trāyate mahato bhayāt*) There is no transgression (*pratya āyo na vidyate*) in Karma Yoga because no master would ever find fault with a servant who works without wages<sup>1</sup> He who adores Krishna's feet says Shri Bhāgavata 'rejecting Śāstraic rites feels nevertheless no temptation for forbidden sins Even if he commits a sin unwillingly Krishna purifies him and he need not practise penance for it' But such is not the case with the ritualistic methods of those who do actions for material gain where a single mistake of commission or omission renders the whole effort nugatory Both these classes of men are contrasted in the next verse

व्यवसायात्मिका बुद्धिरेकेह पुनरनन ।

यदृशाखा दानताश्च बुद्ध्योऽव्यवसायिनाम् ॥ ४२ ॥

Here O Kurunandana (Joy of the Kurus)! the determined Will is but one; the Wills of the Irresolute are many branched and endless

The man on the path of Karma Yoga knows that he is doing his duty disinterestedly and desires nothing but the Knowledge of the Self He has therefore full belief in God's (*vyavasāyātmika buddhirekeha*) mercy and in His power to save him He who works however for reward only has no such confidence His wavering mind is therefore always anxiously looking for the various fruits<sup>3</sup> (*bahu śākhā avyavasāyinam*) of the actions

1 *Of Karma karitāñ karibhi / chuke tari pratyañāya nābhī / phukata rābe tyāchibi / chuki koni kādhibi ॥ Yathu rthadipikā*

2 *Of Yathāsāñga re karma teñbi ghaññ / ghañe karma teñ punya gāññbiñ padenā ॥ Namādusa Swami*

3 *Of The emulous desire of multiplying riches and children employeth you until ye visit the graves. By no means should ye thus employ your time hereafter shall ye know your folly — Al Koran Chap OII*

he is engaged in and knows not what tranquility is! Why, then, are such actions recommended by the Vedas? The answer to this question is given in the next three verses.

यामिमां पुष्पितां वाचं प्रवदंत्यविपश्चिनः ।

वेदवादस्ताः पार्थ नान्यदस्तीति वादिनः ॥ ४२ ॥

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।

क्रियाविशेषवदुलं भोगैश्वर्यगतिं प्रति ॥ ४३ ॥

भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् ।

व्यवसायात्मिका बुद्धिः समाव्रौ न विधीयते ॥ ४४ ॥

“That flowery talk, O Pârtha (Son of Prithâ) I, fools utter, who are attached to the letter of the Vedas and who say there is nothing<sup>1</sup> else, whose hearts are full of desires, whose goal is heaven, the settled fruit of whose actions is rebirth, whose ceremonial rites for the attainment of pleasures and power are many and varied, who having stuck fast to pleasures and power, whose minds are misled by such doctrine, and to whom (therefore) does not belong this determined Will in steady concentration.”

“The minds of men”, says<sup>2</sup> Prahâda, “addicted to worldly ways are not turned towards Krishna, either urged by one’s own inclination or by the counsel of

Vyavasâya etale nischaya Kevala Isvarârpani buddhithuja phale-  
chhârâhita karma karavân eva nischayavân buddhi Je vinâni bij  
buddhi te avyavasâyarupi samajani ne te bahu shâkhâvân, tathâ ananta-  
rupa jînavi, kemahe sakama karma karâne judâ judâ vichârani smâ hoti  
nâthi ne tenân karma pana tevânâja ananta hoye enhe —*Dvivedi*

Tatonyathâ kinchana yadvivakshatah Prithagdrishastatkritrapanâma-  
bbih/ na kutrachitkrîpi chaduhsthitâ matirlabheta vâtâhata naurivâspadam  
—*Shri Bhâgarata*

1 Of Ishtapunitam manyamânâ varishitam nînyachchhreyo vedayante  
pramudhâh—*Mundâkôpanishad*.

2 *Bhâgarata*, VII 5, 30 31

others or as the result of exchange of thoughts of one another. Such men enter the dark regions of hell, because they are unable to restrain the organs of sensual enjoyment feeding on them like cattle chewing the cud. They do not know that Vishnu is the *summum bonum* of life. Their hearts are fixed on wicked thoughts and actions setting a high value on the externals of worldly objects. They are like blind men being led by the blind bound by the chain of the ritualism of the Vedas'. The expression 'Flowery talk' (*pushpitam śācham*) is used to show that those foolish persons (*aiśvaschitah*) who are enslaved by pleasures and power (*kāmatmānah*) stick to the letter and not the spirit of the Vedas (*vedaśādarataḥ nanvadaśitū vādinah*). The so called fruits attached to the trees of actions in the Vedas are properly speaking their flowers and not the fruits *viz* Freedom or Salvation (*Moksha*). Just as a father who really wishes to have fruits asks his impatient boy to plant trees in order that he may get flowers to play with or who is anxious that his obstinate child may be cured of a certain disease from which he is suffering promises to give him sweets if he takes the bitter medicine administered to him so the Merciful Lord our Father seeing that we are extremely desirous of pleasures asks us to do our duty putting forth the bait of material good although his true object<sup>1</sup> is that we should give up the flower<sup>2</sup> of Heaven (*Svarga*) to secure the fruit of Freedom. Such is not the case

1 *Of* Tametamātmānam Vedānūv chaena Brāhmanā vividishanti /  
yajnena dānena tap sa nishakanti // *Bṛhā* 4.1.23

2 *Of* Jyauḥ balak ko roga vhai / au badha katuka na khāta // modaka  
vasta dikhāike / aushadha pyāve mīta // 1 // Yauḥ satkarma nīkou kaho /  
nīshadha buddhāna k ja // murakha jāne satya kari / sukha svargāpura  
rāja // *Sundarādasa*

however, with the name<sup>1</sup> of God. It has intrinsic value and it does some real good in whatever way you take it, as may be seen from the example of Ajâmelâ quoted elsewhere. For the neglect of this means, man, through ignorance (*apahritachetasâm*) of this fact, is naturally floating in this current of births and deaths, and the wind of the temptation of the prospective pleasures of heaven and of the present earthly enjoyments (*bhogaishvarya*) offered by the Vedas, does not give him an opportunity to attempt even to reach the coast of final emancipation. For, even when one goes to heaven in this way, he stays there for a limited<sup>2</sup> period only, and then returns to this world as he was. When the Shrutis, however, call his residence there as eternal (*Akshayyam ha vai châturmâsyayâjinañ sukritam bhavati*), they do so in comparison with ours on earth, just as they call the Gods immortal, because they live much longer than human beings. His inherent tendencies again lead him to do the same actions and secure the same goal (*janma-karmaphalapradâm*). The actions too are not few and simple but numerous and stiff (*kriyâ visheshâ bahulâm*), and a slight error in performing them makes the whole trouble null<sup>3</sup> and void. Under these circumstances<sup>4</sup>,

1 *Of* Hâ arthavâda jo mbanela prîni / to nîrakî heñ prasiddha purîniñ / etâvatî tattvatâñ tarî vîni / smarî saprema Haribara nâmeñ // *Bhakti-rahasya*, 217.

2 *Of* Tadyatheha karmajito lokah kshyate / evamerîmutra punyajito lokah kshyate // *Chhândogya*, 8.1.6

Nâkasya prishte te sukrite'nubhutremam lokam hinataram vavishanti — *Mundakopanishad*.

Kshine punye martya lokam vishanti—*B G IX 21*.

3 *Of* Bhoga aishvarya phala / karma sâñga hotâñ sakala / sâñga na hotâñ nishphala / pari adhala janmakarma // Mâgeñ nishkâmadharma / tuja boliloñ teñ varma / chukoñ vañko tarî Brahma / pâviye Isha prasîdeñ // *Yathârthadipikâ*

4 It is for this reason that in *Shri Bhâgavata* (VI, 3, 25), Yama says

how can he expect to enjoy, even in dream the steady concentration of mind (the steady state of mind) produced by a full Faith in the attributes of God? Therefore Arjuna is advised in the following verse to let go this circuitous and difficult Path of Bondage and to follow the straight and simple Path of Freedom.

ॐ नमो भगवते वासुदेवाय ।

निष्ठो हि ज्ञानेन स तिर्यग्भोगो जायते ॥ ४ ॥

- \* The Vedas have become the prey of those who are involved in (the maze of) the three qualities; do you O Arjuna rise above these three qualities; be free from the pairs of opposites be ever steadfast in purity be not anxious to acquire what you do not possess or to retain what you do yourself possessed.

Those who are absorbed in the three qualities (trigunya) of Sattva or purity Rajas or activity and Tamas or inertia which represent the mind the senses and the external objects respectively misunderstanding the object of the Vedas believe the flower to be the fruit and make use of the Vedas for the gratification of their lusts (nistayad vadi) when they are actually intended to save man from the influence of the senses and the external objects. The World Saviour therefore asks Arjuna to be above these three qualities (nistraigunya)

the ordinances of laws and penances were covered in great sacrificial rites because their intellects were misled by the sweet and flowery texts of the Veda.

1 Cf. Isavarsil' ekanishta budhi / tyam techit aniyah samakhi—  
Jath rthahij 121

Of I am vishaya to triya mana / yI tri-una chakritcha je jana /  
tyahar Tri-unya mhanuna / Arjuna! mhanveñ // Je also tri unam ya /  
Ved ty Eto jñe vishaya / kI pushpifi phallehi nishaya / diviti  
tyahar // Jathar? ad pila

*bhavârajuna*) Why, then, in the second half of the verse, does He want him to be always in one of the three, *viz*, purity (*nityasattvastho*)? Just as impure gold, which contains an alloy of silver and copper, becomes pure when it is put in the furnace, so impure Sattva, which contains an alloy of Rajas and Tamas, becomes pure by disinterested actions done with the object of acquiring a Knowledge of the Self. Thus, when one's Sattva has become pure and he has realized the Self through the Grace of the Teacher (*Guru*), he is said to have risen above the three qualities, *viz*, impure Sattva, Rajas and Tamas. In order, however, that it may not again become impure<sup>1</sup> by coming in contact with Rajas and Tamas, we are advised to be free from the pairs of opposites (*nir dvandvo*), such as heat and cold, pleasure and pain and so forth, which means that when we have once enjoyed pleasures and suffered pain that fall to our lot in the natural course under the moral government of a Just and Merciful Ruler, we should have left, afterwards in us, no desire at all for further enjoyment of pleasures, nor aversion for a repetition of the suffering, just as an infant<sup>2</sup> cries bitterly for milk only so long as it is hungry, but the moment the mother suckles it, it ceases to have any thought of enjoying the pleasures of sucking or of avoiding the pain of hunger. We should not even care to get (*niryoga*<sup>3</sup>) or hold (*kshema*) any-

1 Until the mind (*Chitta*) of the disciple becomes spirit (*Chaitanya*) by practice (*Abhyâsa*) there is this danger

2 *Of* Bâlîsa lâge kshudhâ / rîde hotâñi duhkha bâdha / pitâñi mâtechi stanasudhî / nañsoñi lîge // Mâra nalage aisi kshudhî / heñi na mihane hotâñi kshudhechi bâdhî / sadâ milo he stanasudhî / stana pitâñi heñi mihane // Houni gelî sulhabhoga / na mihane punhî tochi ho yoga / athavî na mihane kân na ho yoga / jîlî hotâ jo malî // Aiseñi bîlâcheperi / sukhaduhkha bhogisî jîr / anubhava sarvâñi avasariñi / thârele tuzyâ // *Yathârthadîpikâ*.

3 *Of* Na malelâñi melavaruñi te yoga, aue malelîne rakshana kari

thing, for things come and go like<sup>1</sup> the high and low tides at their proper time. The least anxiety in this respect will for nothing affect the rare gift of knowledge acquired with such great efforts. We must remain, therefore **सत्त्व** in pure **Sattva** (*sattva istho*) be full of the Self (**ईमा इ** *In*) and enjoy the Self in a state where there is no word no mind no senses no objects.<sup>1</sup> Now if one were to say that here he has to forego worldly pleasures the description of which given in the Vedas enters his mouth **श्री** **Bhagavān** proves in the following verse by a suitable illustration that he who realizes the Self does not miss any of them

यावान् य उन्मो सवन सतोदे ।

तावन्मनु येदेषु ब्रह्मणस्य चिनात् ॥ ४६ ॥

There is as much interest to an enlightened Brahmana<sup>1</sup> in all the Vedas as there is in wells etc. in a place where there is a great reservoir which supplies water everywhere

The meaning is that in small collections of water such as wells or ponds or pools (*udipāne*) we can do only one or the other of the functions of drinking bathing washing etc. but in the reservoir, which is the principal source or main spring of every one of them (*saratah samplutodake*) we can do all the functions with the greatest ease. Just so one who has realized the Eternal **Brahma** (*Brahmanasya vijñatah*) enjoys the whole Bliss of

*rikhaviṣṭo kṣema e ubhaya chintā ty ja — niryoṃ kṣemaṃ tñā kevala  
Paramtmā upara vishvīśa kara. — Drived*

॥ ४६ ॥ तं न हविं च / अग्रे यज्ञा योऽन्मनः रस / मल्लिखे तं जलना  
कर वे / क्क्षेमा म्नि नवेति त्य न्नि ॥ ४६ ॥ यथा रसोऽपि

१ *Of* **Dr** *rīśo nārā / akasmāta hoya sajala / gajabhuktakaplitā  
phala / taraphala boyā dr rāva, chintā ॥ Yatharthadīpikā.*

२ *Of* **Yato** *vīcho nīvartante aprīpya manasā saba / ānandā  
Brahmano vīdvīna bibhēti kal ghana ॥ Tu t ७*

३ A Brahmana is one who knows **Brahma** (*Brahmaj n ti Brahmanah*)



which the pleasures secured by performing the rites and ceremonies prescribed by the Vedas (*sarveshu vedeshu*) are only the sparks<sup>1</sup>. The Shruti says<sup>2</sup> that one, who knows the Brahma in the inmost recess of his heart, enjoys all the pleasures at one and the same time. Here arises a question, How can one enjoy the taste of an apple at the same time as he does that of a plantain? This is not possible indeed! What the Shruti wants to show is, that he is ever content with the joy of himself and has no<sup>3</sup> desire at all for any external object of pleasure. Arjuna now thought it a good opportunity to avoid war and secure Eternal Bliss, as Shri Krishna had already asked him to rise above the three qualities. The Lord of the Senses, Who perceived what passed in his mind, tells him in the next verse that he cannot expect to attain to that state, unless he does his duty disinterestedly.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मा ते संगोऽस्त्वकर्मणि ॥ ४७ ॥

**“You have a right to action alone, never to its fruits; let not the fruit of action be your motive, nor be attached to inaction.”**

Arjuna is said to have a right to action (*karman-yevâ-dhikâraste*), because he desires to possess a Knowledge of the Self. But he has, for the same reason, no right to the return it yields (*mâ phaleshu kadâchana*). He is, therefore, warned against having any such motives for

1 *Of* Etasyaivânandasyânyânimâtrâni upajivantiti—*Brih* 4 3 33

2 *Of* Satyam jñānamanantam Brahma yo veda nihitam guhââm parame vyoman / soshnute sarvân lāmân saba Brahmanâ vipaschiteta // *Shruti*

3 *Of* Je artha snâna pânâdi—nânâni jalâshaya kuvâ, talâva vagairemân sare chhe te mahâjala—sarovaramân, pana sahaja sari rahe Vedanân judân judân karmanâ ânanda Brahmanânânamân sahaja samâi jâya chhe. Are! Brahmanândânâ aîsharupa bijâ badhâ ânanda chhe tyâre e ânanda male to bijâ apekshâ raheja nahi.—*Dvivedî*,

the action he does (*mā karmaphalāheturbhūh*) especially because the slightest desire of a fruit is sure to subject him to rebirth as mentioned in the 43rd verse. If he were to say then that he would do no action at all he is told that inaction would be a foolish step on his part (*mā te sango stvakarmam*). For as a merchant who avoids the sea for the fear of storms loses opportunities of amassing wealth or as an officer who declines to accept the service of a king through the fear of the strict discipline he will have to observe there sacrifices the prospects of a brilliant career so does one who neglects his duties in life forfeit all claims to Freedom. It is to be distinctly understood however that the right to action is only valid so long as the Mumukshu is under the delusion of being the doer but it must necessarily disappear as soon as he ceases to be to his own consciousness the doer of his actions. It is erroneous to suppose as some commentators do that the four parts (*chatuṣṣutī*) of this verse form the whole religion of the Bhagavad Gītā. For they simply point out the second means<sup>1</sup> of purification *vic* *Ihāmutraphalabhogavirakti* or indifference to the enjoyments of this and other worlds which is the result of the *Ātmanātmaviveka* or the discrimination of the eternal from the non eternal described by the Master in the previous verses. It occurred to Arjuna at this stage that when those who hanker after worldly pleasures get rebirth unsought it may be possible that the doers of disinterested actions may have also to share the same fate. He was quite right in his presumption for the Shruti says that even dis

1 Vide Śāṅkharachatusṭhaya in B G VII 9

interested actions, which are not offered<sup>1</sup> to God, secure residence in the world of the dead ancestors (*Karmanâ pitrî<sup>2</sup> lokah*). This point is clearly explained in the next verse, which recommends Karma Yoga, also called '*Nishkâma Isvarâîpana*' or 'the disinterested sacrifice to the Personal God,' the result of which is '*Shamâdîshat*' or 'the acquisition of the six virtues' and '*Mumukshâ*' or 'the longing after liberation', the third and fourth means of purification mentioned in the Shastras

योगस्थः कुरु कर्माणि संगं त्यक्त्वा धनंजय ।

सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥ ४८ ॥

“Having recourse to devotion, O Dhananjaya (Wealth=winner) !, do actions renouncing attachments and be even in the acquisition or non-acquisition (of the Vedic rewards); evenness is called Yoga.”

Yoga<sup>3</sup> is the state of mind, which surrenders itself entirely to God and thinks of nothing but Him Arjuna is advised to remain in this state and perform actions (*yogasthah kuru karmâni*) This is what is meant by offering actions to God When they are offered to God in this way, instead of producing re-births, they give us immortality, just as the very arsenic,

1 As noticed in the Introduction, it was this defect in the doctrine of the Mimâṃsikas (the followers of Karma Mārga or path of action) who fought against Buddhism, which necessitated the reforms introduced by that great hero Shankarâchârya This is also a serious omission in the Utilitarian philosophy or Universalistic Hedonism (greatest good of the greatest number) treated in Sidgwick's Method of Ethics and such other works

Of Yajñâtthâtthakāmanonyatra lokoyam karmabandhanah—B & III 9

2 That is, the world of the Pitrs, Bhuvārloka It is called the intermediate world, because it is between the world of men, Bhurloka, and the world of the Gods, Svargaloka

3 Of Manñi Ishvarâche charana / saivabhâveñ tyâsa sharana / jñeñ aiseñ antahkarana / yoga mhanâveñ tyâlâ // *Yathârthadîpikâ*.

which in its natural state has the power to kill a man is able to cure him of even a mortal disease when it is offered to a skilled physician and is transformed into a medicine. We must however cast off attachment<sup>1</sup> (*sangamtyaktvā*) for otherwise the Almighty Physician will not accept our actions. But it is not possible<sup>2</sup> to expect even a fool to do anything without some ultimate end. We are therefore to understand that by adopting such a course we secure purification<sup>3</sup> of heart which enables us to realize the Self. The consciousness of this great advantage maintains the equilibrium of our mind (*śūbhutir*) even when we see that by our offering disinterested actions to God we miss (*asiddhiḥ*) the rewards promised by the Veda which the performers of optional duties gain (*siddhiḥ*). The result of this equanimity being a steady devotion to God which secures the purification of heart—a necessary step to Self-realisation—it is itself called Yoga (*samatram yoga uchyate*). Now in the next two verses the Blessed Lord establishes the superiority of knowledge over all kinds of actions whether disinterested or selfish.

1 *Of* (1) Work minus desire is a synonym for the highest renunciation or worship — *Sūmi Pīma Tīrtha*

(2) Such doing of work for its own sake is what has been described in Jaiminiyoga as the worship of God through and by means of work for it leads ultimately to perfect illumination — *Sūmi Vrekhaṇḍa*

2 *Of* Prayojanamandolāyanamandopipravartate

3 *Of* Jēḥ kīḥ karma nitya naimittika / jēḥ kīḥ varṇāśramānīyamaḥ / teḥ karānīyāḥ sāmyaka / Ishvarīḥ arpācī // Teneḥ hoye antahkarana ebudhī / kṣayate p vepasamsiddhi / Ishvarīḥ prema nīrvadhi / bhakti upaje // *Rāgan tīḥ logavaiśikha*

4 *Of* Yamhi na vyathayantete

somratrīya kalpate—

B G II 1

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनंजय ।

बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ ४९ ॥

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।

तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ ५० ॥

“Far inferior to the union of the Pure Reason (with the spirit or Chaitanya) is action, O Dhananjaya (Wealth-winner)! Do you seek shelter in the Path of Knowledge; wretched are those who work for fruit. One whose reason is united (to the spirit), abandons here both merit and sin; therefore<sup>1</sup>, apply yourself to Yoga (Karma Yoga) Yoga is (nothing but) skill in actions.”

It has already been mentioned in the explanation of the 39th verse that the Karma Yoga or the Path of Action is only the first step to the complete union of the Individual with the Universal Soul. Now, in this verse we come to the second step, the Jnâna Yoga or the Path of Knowledge, which is certainly far superior to the first (*durena hyavaram karma buddhiyogât*). The Self is drawn, as it were, out of the Pure Reason by the instruction (*Vâde vâde jâyate tattvabodhan—Shruti*) of the Preceptor (*Guru*), just as fire is drawn out of a piece of wood by friction (*Vilakshanah sthula sukshmaddehâdâtme kshutâ svadî ik | yathâgnir-dârunodâhyâddâhako'nyah prakâshakah || Shri Bhâgavatâ*). This is Self-realization. After this, when the Pure Reason begins to catch the Self, so to speak, as the piece of wood does the fire, the process is called Jnâna Yoga or Buddhi Yoga. In this Yoga, Arjuna is asked to take refuge (*buddhau sharanamanovichchha*). Now, everybody has Reason, no doubt, but he cannot gain any Divine Knowledge, because his Reason is impure owing to

1 Tasmât=for that Knowledge 'Jnânâkâraneu'—*Yathârthadipikâ*

the various desires which have become we may safely say the birth right of man. Therefore those persons whose motive to action is only its fruit, having no chance whatever to enjoy true happiness are said to be miserable (*kṛipāṇāḥ śāla heta āh*). One may ask here that if disinterested actions offered to God release us from their fetters where is the necessity for a knowledge of the Self? The reply<sup>1</sup> is that if God is not prepared to accept good actions done with motives of fruits we cannot expect Him to accept any of the sinful actions which take place even against our resolution to be righteous through the inherent tendencies<sup>2</sup> of our past

1 *Oḥ Śaṅkara arpanaḥ na kṛte / tyāgāḥ pāramārthikaḥ hi / ātma  
karmarpanaḥ hi / bhogulha bhāvaḥ // I pāpāḥ lokhānāḥ // pāpā  
savarnaś cāri kṛtāḥ jodhi / te he śrīkṛtāḥ mītra nāḥ // pāpā arpanā  
Haripālāḥ // Anītya bhāvaḥ rpanaḥ bhūti pāpāḥ // jñānā pāpā rma  
jñānā / ātma jñānāntarīyaḥ śāla hetaḥ // teṣāṁ nāśo vīnā jñānā // Tala  
nāśaḥ / amakṛtā / jñānā punyāḥ sanchita / te hi jñānā nāśo nīchita /  
Brahma vīkṛtāḥ yādaḥ // Teṣāṁ nītya nīchita arpanāḥ Harī / sa tu hi  
bhūti lokaḥ / Jñānā leuṇī saḥharī / pāpā paśāḥ hi //  
Iśa śāhāḥ //*

2 *Oḥ Na karu pāpā nīchaya bhāghade / mana tathāpīḥ pāpā pat  
pade // Namanāḥ //*

3 *Oḥ To understand that we must first try to get hold of the idea  
that is conveyed by the Sanskrit word 'saṁskāra' which can be  
rendered very nearly into English by calling it 'inherent tendency'.  
Using the simile of a lake for the mind it can be said that every  
ripple or wave that rises on its surface does not die out entirely when it  
subsides, but leaves a mark behind or a future possibility of the rising of  
similar waves on it. Whatever may be its nature this mark of the  
possibility of the waves reappearing is what is called 'saṁskāra'.  
Every work that we do even to every movement of the body  
every thought that we think, leaves such an impression on the mind  
stuff and even when such impressions are not obvious on the surface they  
are sufficiently strong to work beneath the surface subconsciously. What  
we are every moment is determined by the sum total of such previous  
impressions on the mind. What I am just at this moment is the effect of*

life ( *Purvasaṅskāra* ). Unless, therefore, these sinful actions, whether done before or after we commence to offer our work as sacrifice to God, and both the sinful and meritorious actions we did in previous lives, the impressions of which are stored up in our Reason, are washed off, we won't be free from the bonds of births and deaths. The Knowledge of the Self, however, when it is completed by a thorough union of the two Souls ( *i.e.*, when the Pure Reason itself gradually becomes the Self, as the piece of wood becomes a live coal *buddhyukto*, the middle state being that of a Yogârudha or Yukta, whose wood of Reason has begun to catch the fire of the Self), is able to cast off all sorts of merits and sins even in this life ( *jahâtiha ubhe sukrita dushkrite* ) and give Living-Freedom ( *Jivanmukti* ). The part, which the offering of disinterested actions to God plays in this machinery of Karma (actions), is that it purifies the mind and destroys the gold shackles of the impressions called 'Kriyamâna', which they leave on the Mind or Reason and which, if one dies without the Knowledge of the Self, are added to the impressions of the previous lives stored in the Reason and known by the name of 'Sanchita', out of which 'Prârabhda' or provision for each life at a time is made. The iron shackles of the rest of the Kriyamâna, caused by the actions not offered to or not accepted by God, and the whole burden of the Sanchita, are both ( *sukritadushkrite* ) annulled by the miraculous power of Divine Knowledge, the ultimate<sup>1</sup> result of the *Nishkâma Ishvarârpana* or the disinterested sacrifice to the Personal God, which is the spirit of the

the sum total of all the impressions that have been left in my mind by each and all the works that I have done in my past life — *Swâmi Vivekânanda*

1 *Of Sarvam karm ikhulam Pârtha jñâne pamsamîpyate—B.G IV 33.*

*Sādhana<sup>1</sup> Chātushthaya* or the four means of purification to be practised in the company of Saints (*tadviddhu prapñitena &c*—*B G IV 34*) The Prārabdha alone ends with the life itself. This idea is expressed by the word *Iha* (here) in the context. Our actions which take place in accordance with Nature's law<sup>2</sup> as well as their immediate effect i.e. the enjoyments and sufferings of our present life are not in our control. The shaft that has gone out of the bow must run out its race.

All this says Mrs Besant in *The Ancient Wisdom* 'Is the ripe Karma and this can be sketched out in a horoscope cast by a competent astrologer. In all this the man has no power of choice all is fixed by the choices he has made in the past and he must discharge to the uttermost farthing the liabilities he has contracted. So far there is what is called Necessity or Determinism<sup>4</sup>. But we have a Free Will<sup>6</sup> also

1 *Vide B G VII 29*

2 *Vide* Commentary Chapter III verses 6 and 4

3 *Cf* The fact is, pleasure and pain, happiness and misery come with the body. The body is the fruit of one's past actions, so a man must bear with it, as long as his actions are not cleared—(*tyajet śtā J mānuṣyaṁ*)

4 *Cf* *Sādhana chātushthaya prakṛtyān vāpī*—*L G III 3*

The standpoint of the Upanishads, therefore is a rigid determinism—Man is altogether fashioned out of *Prakṛti* (*Kṛmā*) according to his desire is his discernment (*Ātma*) according to his discernment he does his work (*Karma*)—*The Philosophy of the Upanishads by Paul Deussen.*

Mrs Besant, therefore distinguishes will from desire and identifies the former with conscience in the passage quoted in the Chapter on Eschatology.

5 *Cf* (1) Although in the natural man there is an element—the flesh over which in his such an especial dominion as to be said to dwell in it there is also another element—the mind or spirit or inner man which is the slave not of the law of a but of the law of God. Against this the flesh wages a successful war and brings it into captivity to the



as is evident from the fact that, although it is not in the power of any one of us to become a king, there is nothing to prevent us all from wishing to become kings. Nay, we actually desire every moment for something or other, but how often do we find by experience that the acquisition of what we longed for has done us more harm than good! The Scriptures and Prophets and Saints of all nations, therefore, come forward to guide our Will. They declare<sup>1</sup> that, as there is no unmixed pleasure in this world, we are sure to be displeased with every kind of pleasure when we actually get it. Under these circumstances, the best course for us to adopt is to desire that we may be granted the gift of the Love of God and to leave<sup>2</sup> law of sin' (Romans VII 22-25). The result is that the mind may become 'reprobate' (Romans I 28) or it may become defiled and ultimately lost (II Cor VII 1, I Cor V 5). It is upon this part of man's nature that God works—*Encyclopædia Britannica—Life of St Paul*

(2) Whom is it (teaching) given to? It is given to Arjuna and to him only (XI 47,48). Who, then, is Arjuna? The Vairâgi—the man, whatever his immediate past may be (IX 30,31), whose Will, is no more focussed on self interest. And he is the ideal *gentleman* in whom no meanness is, who wishes harm to none, has no grudge against any, is past envy, past resentment, past anger. But is the book in its ultimate uses to be reserved for the wholesome Vairâgi alone? Certainly not, for Arjuna is carefully told at the end of the book (XVIII 67-71) how this teaching given in its fullness to him, should in turn be used by him—to whom given, from whom withheld—Thus to the question, "Whom is the Gitâ for?" One sweeping answer can be given, 'For all men of Good-Will'—*Kurukshetra, by F T Brooks*

(3) The necessary premises of all religion are, as Kant frequently expounds—(1) The existence of God, (2) The immortality of the soul, (3) The freedom of the will, (without which no morality is possible)—*The Philosophy of the Upanishads by Paul Deussen*

1 *Oḡ Jagñ sarva sukhi asâ kona jñhe / vichârî manâ tuñchî shodhoni pñhe || Râmâdâsa Svâmi*

2 *Oḡ Mî toñ kâñbhñcha neñcñ / mâzeñ hita Sadguru jñhe / teñchî mâze hâtñ deney / nalage anya || Nârâyana Mahârâya.*

everything else to Him Who alone knows what is best for us Will is thus a great power in the hands of man It is for this reason that the Saint Tukārāma has often expressed<sup>1</sup> his strong Will that he might be able to pass all his days in the remembrance of God as he saw no other good in this life to be in his hands We are indeed unable to improve our material good in this world but we can if we wish even in this life<sup>2</sup> make ourselves happy for ever for every true religion professes to prepare us for the next life The Shruti says<sup>4</sup> that the Self is realized not by study nor by

1 *O' Dohā tārāñ āhe pārabhī ādhina / ty chami kīñādhina v bhābhira // Farou sarva kāla Tusyā cīntane / kīrī vachī mā eī tchēbhīānef // Labha to ra dīo yāhūnī dusara / ānīka Dī rīy eī janmēn // Tākā mēhūc ālof sōhita sākātēf / mīmāzēf okhātē be Dēvā //*

*Of* (1) The master teaches that it does not matter in the least what happens to a man from the outside sorrows, troubles, sicknesses, losses—all these must be as nothing to him and must not be allowed to affect the calmness of his mind They are the result of past actions and when they come you must bear them cheerfully remembering that all evil is transitory and that your duty is to remain always joyous and serene They belong to your previous lives not to this you cannot alter them so it is useless to trouble about them Think rather of what you are doing now which will make the events of your next life for that you can alter—*At the feet of the Master*

(2) Christianity regards temporal prosperity as no indispensable or unmixed blessing Its *summum bonum* is that healthy condition of the soul in which influenced by the instinct of humanity it becomes incapable of sin This healthy condition is called in the dialect of Christianity life or salvation and Christ was in the habit of declaring it to be a blessing in comparison of which temporal happiness is utterly insignificant—*Eccē Homo*

3 *O' Nishkāma mātra phaladāyaka yā sharīrī / jēne prāsanna Hari larmaja bandī ahārī // Je kāmya yatna tituko kriyamāna hotī / bhovonī ānchitā p lēhī phala y sī letī // V mana Pandita*

4 *O' N yamātmā pravachanena labhyo na modhayā na bahunā shrutēna / yameva'ēha vrinute tena labhyastasyalēka ātmā vivrinute tanum svām // Shruti*

meditation, nor by hearing, but by the force of the Will alone. When the Bible says "Ask and it shall be given unto you, knock and it shall be opened unto you, seek and you shall find", it means the same thing. Even the common proverb "Where there is will, there is way" is based on the assumption of a Free Will. "Every thing of course", says Mr. William James in his 'Pragmatism', "is necessarily determined, and yet of course our wills are free a sort of free-will determinism is the true philosophy". We are, therefore, held responsible for our Will. J. S. Mill in his 'Utilitarianism' plainly writes: "Morality of the action depends entirely upon the intention, that is, upon what the agent *wills to do*". In the Yogavâsishta, the Sage Vasîshta tells Shri Râma that what is done by the mind alone is only done and not what is done by the body, for, when one embraces a wife or a daughter, the action is the same in both the cases, but the mind or feeling or will is different. For this reason, even in human administration, when there is no other alternative than to judge persons according to their actions, great importance is attached to motives<sup>1</sup>. 'A worthy and an unworthy man are to be judged not from their actions only, but also from their Will' is one of the golden sentences of Democritus. Hume, though a free-thinker, also corroborates this view when he says in his *Inquiry concerning Human Under-*

1 Cf. Hence motive is far more important than action, and a mistaken action done with a good motive is productive of more good to the doer than a well chosen action done with a bad motive. The motive, reacting on the character, gives rise to a long series of effects, for the future actions guided by that character will all be influenced by its improvement or its deterioration, whereas the action, bringing on its doer physical happiness or unhappiness, according to its results on others, has in it no generating force, but is exhausted in its results — *The Ancient Wisdom*.

standing that 'as actions are objects of our moral sentiment so far only as they are indications of the internal character passions and affections it is impossible that they can give rise either to praise or blame where they proceed not from these principles but are derived from external objects. Now if one were to raise such a question as why should we be punished for our misdeeds when our actions are forced upon us? the reply is that the necessity of the cause justifies the necessity of the effect the cause itself being the result of our own previous Karma. We are reminded here of the witty retort. And I was predestined to flog you for it given by Zeno to a similar excuse of predestiny brought by a slave of the philosopher when caught stealing. The thief however if he were to develop his Will which it is in his power to do is bound in spite of the thefts he may be tempted to commit by the force of his previous Karma to create new tendencies which will make all his actions in the next life as good as those of a thoroughly honest man. In the same way if a man born with good tendencies happens to imbibe evil ones through bad associations his present actions may, notwithstanding be good but if the evil tendencies continue unchecked till his death he is sure to become a bad man in his next life.

It is thus plain that it is in the power of a man to make definite progress in the development of his higher faculties whilst there is nothing noticeable in his mode of life to distinguish him from his fellows. You made in the past the character with which you were born you are making now the character with which you will die *and will return*. This is Karma. Therefore in order that he may acquire Self knowledge Arjuna is advised to stick to Karma Yoga (*tasmād yogāya juyasva*), which

is said to consist only in the skill used in performing actions (*yogah karmasu kaushalam*) For, as stated above, the two most important propositions are: (1) it is impossible to avoid actions and (2) the peculiarity of all of them, whether good or bad, is to involve the doer in the course of births and deaths. Now, the skill referred to also lies in two things, *viz*, first, in avoiding the motives of fruits and, secondly, in offering<sup>1</sup> actions to God, because they enable one ultimately to cast off the fetters of actions. In the next verse, Shri Krishna says that those who have realized<sup>2</sup> this Absolute Unity, Whom neither speech can describe nor mind comprehend, obtain Salvation

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।

जन्मबंधविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ ५१ ॥

**“ Those, whose reason has become pure (on account of their) having renounced the fruit of action, being united to the absolute and freed from the bonds of rebirth, attain the state which knows no pain ”**

As stated in the Introduction, two kinds of duties<sup>3</sup>

1 Cf Bhogēñ prârabdhâchâ kshaya / aisâ sakala shâstrâñchâ nirnaya / yâkâraneñ Rukminipriya / karmasamarpana mhane karâveñ âpanâteñ // *Yathârthadâipnikâ*

2 Cf Yato vâcho nivartante aprâpya manasâsaha / ânandam Brahmano vidvânna bibheta kadâchana // *Tait 9*

3 Cf Yâ sarva karmâñcheñ punah nitya, naimittika ani kâmya ase bheda kelele âheta. Nehamiñ keleñcha pâhije aseñ jeñ snânasandhyâdika karma teñ nitya karma hoya Heñ kelyâneñ kâñhiñ vishesha phala kiñvâ arthasiddhi hota nâhiñ, pana na kleñ tara mâtra dosha ghadato. Naimittika mhanaje kâñhiñ kârana purviñ upasthita jhâlyâ muleñ jeñ karâveñ lâgateñ teñ karma. Udâharanârtha, anishta-graha-shânti, prâyaschitteñ vagaire. Jyâsâthiñ âpana shânti kiñvâ prâyaschitta karitoñ teñ nimitta purviñ ghadaleñ nasalyâsa hiñ armeñ karanyâchi jarur nâhiñ. Yâkheriya âpanâsa kâñhiñ vishishta goshtichi ichchhâ houna / tatprâptyârtha âpana

are given in the Vedas as necessary (*Ārashyala*) and optional (*Sukṛima*). The optional are to be entirely avoided<sup>1</sup> by those who want to realize the Self just as forbidden actions (*Astiddhi Karma*) are to be avoided by all. The necessary are those which must be observed by every one. They may be divided into three<sup>2</sup> classes as (1) Religious or *Vaidika*, (2) Social or *Laṅhita* and (3) Natural or *Svabhāva* all of which may be summed up in Love of God Love of man and Love of what we regard as ourselves respectively. They are expressed by the terms *Śāstrarakṣhanam* (sacred laws) *Lokik* (social customs and usages) and *Bhājandī yajñā* (occupation of eating etc) in the Bhakti Sutras of Narada quoted at the end of this para. When Christ was once asked to pronounce which commandment in the law was the greatest he is said to have answered by quoting a sentence from the Pentateuch in which devoted Love to God and man is solemnly enjoined upon the Israelite and by declaring that upon this commandment

ki jekadāśi abhis rājanu aruna jeli karma karitoṇi tēṇi kāmya karma hoyā  
ud karan artha pūner padanyā tithi ki vā putrapr piyārtha yajña karāṇēṇi  
Nitya naimittika āśi kāmya yāśāśi ya kāṅkṣit karmēṇi—u tāhara artha  
sar pana—śāstrān ū ajibā tyāgya tharaviliṇi asyāmuleṇi tyāgya  
nashiddha karmēṇi asēṇi mhanāti s.—*Cūṭraṭhāya*

1 Cf Kāmyaśāstram karmanām anyāśāstram s anyāśāstram karayo viduh—  
II O XVIII 2

\* Cf Duties are often divided into religious relative personal the characteristic excellence in each of these departments of virtue being respectively faith benevolence and justice and temperance Now in Christianity these three are respectively perfected in hope charity and self-denial which are the peculiar fruits of the spirit as distinguished from ordinary virtue. These three cardinal graces of the Christian character are enforced by our Saviour when he bids us take no thought for the morrow do as we would be done by and deny ourselves, take up our cross and follow Him.—*Neuman's Sermons*

the whole Mosaic and prophetic legislation depended." The religious duties enjoined by the Vedas are subdivided into what are called (1) daily (*Nitya*), such as morning and evening prayers (*Sandhyâvandanam*<sup>1</sup>) and (2) periodical (*Naimittika*), such as anniversaries, penances (*Shrâddha*, *Shânti*, *Prâyaschitta*) &c. These are to be performed with perfect Faith in God (*Yogasthah kuru karmanâm—B G II. 48*) and offered to Him as sacrifice, as the very formulas<sup>2</sup> to be repeated at the beginning and end of each prayer or ceremony show. With regard to our social duties, the key is given in the twentieth verse of Chapter X, which says "I am, O Gudâkesha (Lord of Sleep) !, the Self enshrined in the hearts of all beings (*Ahamâtmâ Gudâkesha sarva bhutâshaya sthita*)" The great commandment of the law is, therefore, 'to love God with all your heart and your neighbour as yourself', and the maxim for practice corresponding to this law of feeling is 'do unto others as you would that they should do to you.' This establishes the two great virtues of Benevolence and Justice, included in the golden rule<sup>3</sup> of doing all good and no harm to others. The same is also the substance of the eighteen Puranas, which say 'Benevolence is merit and Injury (Latin-*injuria* or injustice) to others is sin (*Paropakârah punyaâya pâpâya parapîdanam*)' The

1 Cf *Sandhyâm manasâ dhyâyeta*, etc. So we should perform *Sandhyâvandana* (rites). The *Sandhyâvandana* performed by *dhyâna* requires no water. It gives no trouble to the body or the speech—*Brahmopaniṣad*

2 Cf 'Upâttadurita kṣayaadvârî Shri Parameshvara pratyartham' and 'Brahmârpanamastu'

3 Cf *Sarva karma phalatyâgam prâhustyâgam vichakṣanâh—B G XVIII 2*

3 Cf In daily life this (love) means two things, first that you shall be careful to do no hurt to any living thing, second that you shall always be watching for an opportunity to help.—*At the feet of the Master.*

principle underlying our natural or personal duties is that we should take care of our body or person as a sailor would of his ship because it helps us in crossing this ocean of grief. The virtue which enables us to perform them satisfactorily is temperance or moderation. We are therefore asked in the 17th verse of Chapter VI to be moderate in the food and exercise we take in the actions we perform and in sleeping and wakefulness. The most celebrated Marathi poet and philosopher Tukārām Mhārājā gives all the three necessary or obligatory duties and their benign result when offered to God in one simple sentence thus — Moderation in food honest dealing and dispassion is the substance of all that is required for Salvation. But if these are not offered to God the Shruti (*Karman* *pitṛi lokāḥ*) says we shall have to go to the world of the dead ancestors. We are therefore emphatically commanded in Chapters III 9<sup>3</sup> and IV 2,<sup>4</sup> to offer all these disinterested actions to God. This is the meaning of *karmajam phalam tyaktvā*. The result of this is that we become '*manishinaḥ*' i.e. our Reason which is our real eye is purified<sup>5</sup> and through the Grace of the

1 Cf. To found love of piety is continuous but the summit of piety is the love of God — *Sacred Sentences of Śrīmat the Pythāgoras*

2 Cf. *Yukticheḥ śhīra nīlche vyaraha / vātsi jā teḥ śhīra tadārayā* // *T. Lurima*

3 Cf. *Yajñirbūttakarmanonyatra lokoy m karmabandhanah / tadārtham karma kaunteya muktasangah samāchara* // *B. C. III 9*

4 Cf. *Yatkaroshi yadashuḥi yajjohosi lūlūi yat / yatapasyasi haunteya tat kurushva Madirpanam* // *B. G. IV 27*

5 Cf. Therefore I must become Reason trusting I is soul to Reason for guidance and support, that she may wakefully receive what it sees; and with this be must behold the One not admitting any element of sense but gauging on the purest with pure Reason and with that which in reason is first. — *Platimus*



Preceptor (*Guru*) we are able to realize the Self. Then, by the practice (*Abhyâsa*) recommended in Chapter VI, the Individual Soul, who is, as it were, the reflection of God in this Pure Reason, is united to the Universal Soul who pervades everything. This union is expressed by the term '*buddhyuktâ*<sup>1</sup>' in the verse In the Bible also, sometimes, the spirit<sup>2</sup> of God is said to 'dwell in' the devotee, and once, the closeness of the union is expressed by the still stronger metaphor of a marriage—"he that is joined to the Lord is one Spirit" Such a person, having burnt all his '*kriyamâna*' and '*sanchuta*', that is, the impressions of all his actions on the Reason, is released from the shackles of births (*janmabandhavinirmuktâh*) and achieves Freedom from births and deaths (*padam gachchhantyanâmaya*<sup>3</sup>) after death, when the whole of his '*prârabdha*' is exhausted. The great Sage Nârada says in his Bhakti Sutras, "He who abandons the fruits of actions, dedicates all actions to God, and thereby becomes free from the influence of the pairs of opposites and developes uninterrupted Love towards God, saves himself as well as mankind (*Yah karmaphulam lokânstârayati* 48-50)." Arjuna seemed to be very much pleased with this theory, but the Blessed Lord, Who knew that the effect of the present teaching would last only for a short time, tells him, in the next two verses, that he would

1 *Of* Jo prastutiñ buddhi yukta / purvârdhni varnilâ Jivanmukta // *Yathâarthadipikâ*

2 *Of* But ye are not in the flesh but in the Spirit, if so be that the spirit of God dwell in you.—*Romans, VIII 9*

Know ye not that ye are the temple of God and that the spirit of God dwelleth in you ?—*I Cor III 16*

3 *Of* Punarâvritti chintâmaya / roga tyâsa mhanaje âmaya / to nase aiseñ anâmaya / te padâ pâvati buddhi yukta // *Yathâarthadipikâ*.

enjoy true Bliss only when he realizes all that he has heard

यदा ते भावः क्लिप्तगुणिर्यतिरिष्यति ।

तदा गतामि त्रियद ध्योऽव्ययं च त्रिमयं च ॥ १७ ॥

धुतिविमति रता ये यदा च त्रिमयति निश्चयः ।

समाचारः च त्रिगुणिर्यति योगमत्र त्रिमयि ॥ १८ ॥

When your reason shall have crossed beyond this tangle of delusion then will you become indifferent to things both heard and yet unheard. When your reason perplexed by the doctrines of the Scriptures will stand unshaken, steady in concentration then will you be an adept in Yoga.

The tangled maze of delusion (*mohal āham*) to be escaped is of two kinds. The first<sup>1</sup> is the belief that the mortal body is the Self itself. This is to be overcome by the analytic method known as *Vyatikāra Knowledge* which reveals the Self by separating the unreal elements called matter from the real spirit. The second is the belief that matter has real existence for we do not know that in separating matter from spirit we actually cast aside spirit matter itself being nothing but spirit in various forms. This is destroyed by the synthetic method known as *'Antarā Knowledge*, when the mind's purified eye sees the spirit in the Universe just as the eye of the flesh sees water in ice gold in ornaments and clay in pots. Now Arjuna is told that when he gets this double experience (*buddhivyaatitarishyati*) through the Grace of the

1 Cf. Jereñchi lehātēñ abam alēñ mhanata / dehasambandhi yāteñ mīlēñ mūñi a / alēñ a) 'navillān jo varittatu / kalīla jāna tuñ yāteñ ruhanīje // *Chitpad Inandalahari*

Cf. Hā eka moha gell / toñ lussarī moha āho urall / klā ātmā rajju tochi tāklā / reñālī deha mhanonñ // *1stharthadiptikā*

Guru, then only his Reason shall truly cease<sup>1</sup> to desire the pleasures ( fruits of action ) of this world or of the world to come ( *tadâ gantâsi nirvedam*<sup>2</sup> ), which he has already heard or which he is likely to hear hereafter ( *śhrotavyasya śhrutasya cha* ). For, although at this moment he feels that he does not wish for anything, yet, without practical Knowledge, his mind is sure to be changed. When, however, his Reason ( *yadâ te buddhih* ), which is confounded by what he has learnt from the Scriptures ( *Śhritvivratipannâ* ) about the means for the acquisition of various objects, will, by Self-realization, stand perfectly unconcerned ( *sthâsyati nischalâ* ) and be fixed<sup>3</sup> in concentration ( *samâdhâvachalâ* ), then he will be an adept in Yoga ( *yogamavâpsyasi* ) and enjoy Living-Freedom ( *Jivanmukti* ). In the next verse, Arjuna asks some questions about one, who has completed the whole course of Knowledge in this way.

अर्जुन उवाच स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।

स्थितवीर्यं किं प्रमापेत् किमासीत् व्रजेत् किम् ॥ ५४ ॥

“What are the characteristics of one whose reason<sup>4</sup> is steady and who is fixed in concentration, O Keshava ! ( dear to both Brahmâ and Shiva ) ? How does one with steady reason converse, how sit, how move about ?”

1 *Of Parikshya lokân karmachitân Brahmano nirvedamâyâditi—Mundâlopanishad*

2 *Of* Tevhiñ śhruta phalâchi kâmanâ / ashruta phalâchi vâsanâ / tâkonî buddhi tuzi Arjunâ / nirvâla vairâgya pâvela // *Yathârthadîpikâ*.

3 *Of* Evam samâdbhûta sthira buddhi / tyâsi sthitaprajnâtâ siddhi / tyâchi vartanyâchi prasiddhi / te yoga shabdeñ jânîvi // *Yathârthadîpikâ*

Emaja śhrutî smritimâñ aganîta phalavilâñ karma tathâ vâda vivâda bharelâñ chhe tethî karî vhemamâñ padelî bhramîta buddhi jyâre vîshrîma pîmî Paramâtma svarupamâñ thîre tyâre kharo yoga sâdbhavo jânavo — *Devedî*

4 *Of* Sthitaprajno yatirayam yah sadânandam ashnute / Brahmanyeva vilinâtmi nirvikîro vishikrîyah // *Viveka Ohudâmani, by Shankarâchârya.*

Who can describe the great joy which a kind mother feels when her beloved child begins to ask intelligent questions? With such joy Shri Bhagvân answers in the next verse, the first out of the four questions viz. what are the characteristics of one whose Reason is steady (*sthitaprajnasya kâ bhâshâ*)?

श्रीभगवानुवाच—न जहाति यदा कामान्सर्वापारि मनोगतान् ।  
आत्मन्येवा मना तुष्ट स्थितश्चरन्त्युच्यते ॥ १५ ॥

When a man O Pârtha (Son of Prithâ)! abandons all the desires interwoven in his mind and is content in the Self with the Self alone then is he called of steady reason <sup>1</sup>

When a man has a general aversion for temporal matters like Arjuna he is a fit candidate for Knowledge (*Mumukshu*). When he has acquired Knowledge and he works for Perfection (*Siddhi*) his mind sometimes owing to previous tendencies (*Purvasaṁskâra*) thinks of external objects. He is then required to control it by means of hearing (*Shravana*) and practice (*Abhyâsa*). Such a man is called an Initiate or *Sâdhaka*. He whose Pure Reason easily assimilates with the Eternal and who enjoys such infinite Bliss<sup>1</sup> of his own Self (*âtmanyerâtmanâ tushtah*) that he regards all worldly pleasures as something he has spitted out and which it is impossible for him to accept again (*prajahâti yadâ kâman sarvân manogatân*) is said (*uchyate*) to be perfect (*Siddha*) and of steady Reason (*Sthitaprajnah*). In the next verse is described the state of his mind during the time he enjoys pleasure and suffers pain awarded to

<sup>1</sup> *Of Yadasarvo pramuchyante kâm ye esa rhidhî sbritâh / athamartyo mrito bhavatyatra Brahmasamashnute* // *Brih.* 4.4.7

him in accordance with the Law of Karma, as a result of his actions in the past lives

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।

वीतरागमयक्रोधः स्थितधीर्मुनिरुच्यते ॥ ५६ ॥

“The meditating Initiate, whose mind is not distressed amidst pains, who has no longing amidst pleasures, and who is freed from affection, fear and anger, is called of steady reason.”

An Initiate<sup>1</sup> is called here a *Muni*, because he tries to become perfect by means of *Manana* (conning). He is said to be of steady Reason (*sthitadhrucyate*) when, while suffering pain, his mind is not at all agitated (*duhkheshvnanudvignamanah*) and he does not wish that a similar calamity may not befall him again and, while enjoying pleasures, he is not puffed up and he does not thirst for more (*sukheshu vigata sprisah*). He is free from love of material things (*vitaraṅga*), because he loves intensely his own real Self. He is destitute of fear (*bhaya*), because he knows by experience that the body and the external objects are all unreal. He is without anger (*krodha*), because he is indifferent to worldly pleasures and pains and has no occasion to blame anybody. These marks of a Perfect Man, all Initiates ought to bear in mind, in order that they too may attain, in due course, to that blessed state. The answer to the second question about his talk (*sthitadhih kimprabhāsheta*), is given in the following verse.

यः सर्वज्ञानमिहोहस्तत्तत्प्राप्य शुभाशुभम् ।

नामिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ ५७ ॥

1 Of Yuktadrishtāntēṁ karuṁ / vichāra siddha karī manuṁ / beṁ manana jāne to 'Muni' / he siddhaka dashī siddhāchī // *Yathārthadīpikā*

'His reason is steady who has attachments nowhere and who come what may good or ill is not elated with joy nor distressed with aversion

What will a being whose Reason is steady (*iti 1 prajñā pratishthitā*) speak? Can we expect him to indulge in the idle prattle of the world for which he has no attachment whatever (*yaśchāśrayasīditi 1 bh?*)? When he does not identify himself with the body what will he talk about the wife or children or wealth or house of his body? Why will he open his mouth at all who feels no exultation whenever anything agreeable happens in life or who finds no reason to curse his fate or the occurrence of any disagreeable event (*atitapradāya śāntaśchitā m nāstīti 1 ai na 1 chiti*)? And yet there is one subject<sup>2</sup> on which this great Soul whose Reason is steady does not fail to converse when a proper occasion presents itself. The subject is the Love and Praise of God or the Knowledge of the Self and the occasion is the company of a person who is either a Seeker of Knowledge (*śumukshu*) or an Initiate (*Siddhā*) or a Perfect Man who enjoys Living Freedom (*ji anmukta*). The next verse is the reply to the third question of Arjuna viz how he sits or remains (*kim āsita*)?

यत्नं न हृते प्रायः कौशिकानीयं नये । ॥

इन्द्रियार्णवैन्द्रियैर्व्यसाम्य मत्ता निदिष्टिना ॥ ८॥

His reason is steady when he withdraws his senses from the objects of sense as the tortoise does its limbs all round

1 Cf Gomateśi kābhā p va / tari sarasobhā teneti nātibh v / jo okhate nā āro / vishkhalā // *Jāneshvarī*

2 Cf Ytalo āvā māhātma kotala jñānāpariyāna sabbodhanijā vimalā vānā vado ebhe — *Devedī*

The difference between a Perfect Man (*prajñā pratishthitā*) and an ordinary man in this respect is, that the former is able to draw back (*sañharate*), without the least difficulty, his senses from the external objects (*indriyānindriyānthebhyah*), as soon as the necessary or unavoidable enjoyment of lawful pleasures, offered unsought, is over, as the tortoise (*kurmo'ngāniva*) easily draws in and out its limbs, or as a ball hit against a stone wall rebounds the moment it touches it, whereas the latter sticks permanently to the objects of sense, as does a ball to the mud wall against which it is hit. An Initiate, who has not yet acquired so much control over his senses, must, before he becomes perfect, meditate constantly on the point that the senses and their objects are no other than the Self he has realized. Here, a doubt having arisen in the mind of Arjuna whether a person, who avoids certain objects either because he is ill or because he observes a fast, is also to be classed among those whose Reason is steady, its solution is given immediately in the next verse.

विषया विनिवर्तते निराहारस्य देहिनः ।

रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥५९॥

**“The sense-objects turn away from a dweller in the body, who is abstinent, but not the relish for them. When he has seen the Supreme, even the relish departs from him.”**

A person, who is suffering<sup>1</sup> from cold and cough,

1 *Of* Koī rogi nirāhāra padyo hoyā to teni indriyo vishayamātrathi pīchhi valehī rahe chhe To te shuñī ivā jñānini barābara chhe ? Avī shankā durakaravī lahe chhe ke kevala indriyo vasha karī vishayathi vāhī levāmāñja samādhi ke yoga sādhatāñī nathi, pana jyāre vishayani vāsanī pana manamāñthi marī jāya ane indriyo pīchhi vale tyāre khari samādhi thāī lāhevāya Hāthayoga ane Rājayoganā mārga a prakāreja jūdā pade chhe.

is prohibited from eating fried things but he is anxiously waiting for the time when he recovers and is allowed to do full justice to them. In the same way, one who is observing a fast (*nirdhāsyā dārah*) for a day in honour of some deity no doubt abandons the sense objects (*rishā, lūtarānta*) temporarily but not the desire for them (*rasa irām*) for he is determined to consume on the following morning double the quantity of food he would otherwise have taken. Again an ascetic who aspires to a residence in heaven also gives up pleasures in this world but he expects in return to enjoy them thousandfold in the world to come. Such is not the case with the being whose Reason is steady. If it be possible for one who tastes the nectar of the Gods or who is served with royal dishes every day to care for the poor man's gruel (congee) or the beggars' crust then only will it be possible for one who enjoys perpetually the Bliss of the sight of the Supreme to have any relish for sense-objects (*raso pyasya param drishā dātarānta*). In the next two verses the Blessed Lord tells why even one who has realized the Self is required to control his senses and how he is able to accomplish this difficult task.

यततो ह्यपि यतेय पुरयम्य विपश्चित ।

इन्द्रियाणि त्रमायीनि हरति त्रयम मन ॥ ६० ॥

तानि सर्वाणि भयम्य युक्त आसीत् मत्पर ।

यशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ ६१ ॥

The bolsterous senses of even him O Kaunteya (Son of Kunti) I, who has realized the Self though he be striving wrench away his mind forcibly

Hathayogi kevala indriyonī damanamāñ pade chhe ane Rājayogi manano mīravī mātke chhe. Rājayogavīñ Hathayoga na lāmo chhe emā atre Kṛishna Mahātmā sukshmarīte samajāve chhe — *Deceitful*.



**Restraining them all, one should remain in absolute unity, Myself being his Supreme Goal. For, his reason is steady whose senses are controlled."**

The senses of the Jnâni (*purushasya vipaschutah indriyân*), as it were, churn the mind, in order that it may fall into their clutches (*pramâthini*) The Initiate struggles hard (*yatato hyapi*) to control them (*tân sarvân sâñyamya*) by exercising his power of discrimination and by directing his mind to the study of the Self (*yukta âsita*), but unless he makes the Saguna<sup>1</sup> Brahma (*Personal God*) his Supreme Goal of Life (*Matparah*), the senses are sure to carry away his mind by force (*haranti prasabham manah*). Practice (*Abhyâsa*) and dispassion (*Vairâgya*) are, verily, the two principal means of Salvation, for, they serve as a ship to cross this ocean of delusion But, without a helmsman, who will steer the ship? When the Initiate, therefore, remembers the Personal God, Who has assumed the nature of the Kalpavriksha, and seeks His help, he succeeds in controlling the senses (*vashehi yasyendriyân*) and becomes perfect (*tasya prajnâ pratishthitâ*) in a very short time and with the greatest ease The evil fate of the Initiate who neglects to do this, especially if he be not one who has fallen from Yoga (*Yogabhrashta*), for, in that case, his former practice

1 *Of Na Vâsudevabhaktânâm ashubham vidyate kvachit—Vishnu Sahasranâma*

Pachhi 'yukta âsita Matparah' ityâdithi suchaveli Bhagavadnishthâ vividha prakâre bija chha (7-12) adhyâyamâñi varnavi chhe — *Dvivedi*

Miñcha thora jayâ to Matpara / jnâni saguniñ sâdara / tyâsa tântoñ Miñ Sarveshvara / nirupana honâra heñ pudheñ // Evam aisâ Matpara / jnâtâ prayatni nara / tyâsa indriya parikara / vasha hoto // Jyâsa vasha indriyeñ / tochi sthitaprajna svayeñ / pratishthâ pâvali nishchayeñ / prajnâ tyâchi // *Yathâarthadâipikâ*

(*Pur-vibhāṣa*) enables him to control his senses is described in the next two verses

प्राप्तो विद्या पुनः संगस्तोयुनायते ।  
 संगस्तनायते पाम कामात्तापोऽमिनायते ॥ ६२ ॥  
 मोक्षायति समोक्षस्मृतिविभ्रम ।  
 स्मृतिविराद्विनाशा पुद्गिना तत्त्वपरयति ॥ ६३ ॥

\* The man who dwells on the objects of sense, conceives an attachment to them; from attachment springs desire; from desire anger is born. From anger proceeds delusion from delusion confusion of the memory; from confusion of the memory loss of reason; from loss of reason he perishes.

When an Initiate thinks constantly of the sense objects (*dhyaṭo viśayān pūjīṣah*) he naturally forms an attachment to them (*sangāśteṣhupadyate*) which, in due course is converted into a keen desire to possess them (*sangātsanyadyate kāmah*). Any delay or difficulty caused in securing them gives immediate birth to anger (*kāmaśtrodhobhijadyate*). When anger grows powerful one loses his power of discrimination (*trodhādbhavarati sammohah*) and by degrees forgets (*smṛti-vibhramah*) the lessons he has learnt from the Preceptor and the Scriptures. This forgetfulness tends to destroy the resolu-

1 *Of Duḥsangaḥ sarvathalva tyājyāḥ // kāmakrodha moḥasmṛti-bhramaśha buddhīnāśa sarva nāśha kīranatvat //* 43rd and 44th *Shākhī Sūtras of Nū ada*

2 *Of Arthe hyavidyamān pi saṁskṛtirna nivartate / dhyaṭo viśha yānasya eva pue na bhāg mo yathā //* Ataevasaṁkalpāśchittam pramāṭam sa tūm p tbi / bhaktiyogena tivrēna viraktyā eva n yedvasham // *Shrī Bhāṣārāṭa*

3 *Of Te smṛtiṣṭa padatāṁ bhrama / na hotāṁ manāchā saṁyama / nāśo buddhī uttama / svabhā nāśchayāchi //* Svabhāśchayā nāśchay ā / Guru hāstra bodheṁ svay ā / indriya manāchayā / yeṁ / hotā mārgiṁ mokṣāchayā // To bh rāṁ viśhaya vasaṁ rānā / phādunā bhāṭalā lāṁdogyānā / evanche jñā dehābbimān / yathāpurva // *Xattharthadīptā*

tion of the Reason (*smṛitibhirañśhadbuddhinnāśho*) that he is the Soul Eternal, and thus he perishes (*pranashyati*), i.e., again identifies himself, as before, with the mortal body Arjuna now says to himself that, whenever an Initiate enjoys even the unavoidable pleasures, though he may be afterwards withdrawing his senses like the limbs of the tortoise, 'I'ness' (*Ahankāra*) is sure to make its appearance. Under these circumstances, how can he obtain the Grace of God and its result, the Eternal Bliss? In the next two verses, we are, therefore, shown a simple but powerful means by which we can secure both

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।  
 आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ ६४ ॥  
 प्रसादे सर्वदुःखानां हानिरस्योपजायते ।  
 प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ ६५ ॥

“But the well disciplined Soul, who moves among objects with senses free from likes and dislikes, self-controlled, obtains the full Grace of God. Having obtained full Grace, all his sorrows cease to exist, for, the reason of him, whose heart is overjoyed, soon becomes steady.”

What Shri Krishna means to say is “O Arjuna !, it is impossible to do any action without having the feeling of Ego (*Aham*<sup>1</sup>), but, this does not at all interfere with the pure<sup>2</sup> Soul (*vidheyâtma*), who knows by actual

1 Cf Deva mhrne Arjunâ ! / kâñbîñchâ yâ ahampratyâvinâ / na  
 ghade, kumbhunâ / mî akartâtmavetî vartena mhanatase // Âtmâ akartî  
 majalî / brave ritineî samajalâ / aisâ akrya bhâva umajalâ / mhanunî  
 pratyaya vâte tohî abahîkâra // Tetheñhî na sute aham pratyaya / kû  
 karmamula aisâ buddhicâ nischaya / parî âtmâ kalatâñ akrya /  
 abhâva jûlâ mîpanâchâ // Yâthârthadîpikâ

2 Cf Râgadvêsha virahiteî indriyeî vîsha jûñ tîhîñ / ghetô vîshaya  
 shuddhâtma to prasâdîsî pâvato // Samashloka by Vâmana Pandita.

experience that he is actionless<sup>1</sup> (*mukhya*) and who attempts to see God every where so long as the senses with which he moves among objects (*ishayamdrisyaicharan*) are free from love and hatred (*ragadishayiktaistu*) and are under the control of his own Self (*atmanashrit*). He pays the debt of merit by enjoying pleasures and the debt of sin by suffering pain and is glad to see that the accounts of the creditor are squared. He does not however entertain the least affection for a repetition of the pleasures or aversion for a repetition of the pain because he does not want to contract further debts. Such a man is certainly favoured with the full Grace<sup>2</sup> (*prasaddamadhigachchhati*) of God which extinguishes all pains (*sarvaduhkhamnamhinrasvopayihiti*). His heart is then overflowed with joy (*prasannaletaso*) to see the Lord of the Universe all round and his Reason soon becomes steady in that experience (*hyishabuddhahparyavantishtate*). In the next two verses the attention of Arjuna is drawn once more to the importance of self control in attaining to this blissful state

नास्ति बुद्धियुवस्य तच्चायुवस्य भावना ।

न चामावृतमातिरसातस्य कुत सुखम् ॥ ६६ ॥

इन्द्रियाणां हि चरता मनोऽनुविधीयते ।

तदस्य हरति प्रणामानुनीयमिवामग्नि ॥ ६७ ॥

*Aisā āpanachī kovalā / houri aṇ nī-chala—Jn a Arari*

<sup>1</sup> Cf. *Yasyanahankritobhāvo—B 6 XVIII 17*

<sup>2</sup> Cf. *Yo Mam paśyati svaatm—B C VI 30*

<sup>3</sup> Cf. *Nirgunatveṇī evauna ityāna / lantān aśān indriyai man / jyāchlu tyān J gajjivana / prāanna hoyā // Jy prādeṣi jīvanmuktat / jādān pīve bhajat nī / tyā prā līte tātvetlān / to pāvato // Prāda mbanaje prānnatā / jyā prālle jīvanmuktat / dyāvi vāto Anant / prāda etheṇī yī nīnā // Prāda pīvatān jādān / hoyā sarva duhkhācī hānī / elitta tyā prādeṣi karunī / prāanna jyācī eṇī // Iath thadipī*

For by Grace are ye saved through faith and that not of yourselves it is the gift of God—*Lj he lant Oaj II 8*

*Dhītaḥ pras līt—S/ruti*

“There is no Pure Reason for him who is not self-restrained ; nor for him, who is not self-restrained, is there meditation of the Personal God ; there is no peace for him, who is without meditation of the Personal God ; whence can there be happiness for the peaceless. For, the mind, which freely follows the roving senses, leads away the reason, just as the wind leads away a ship upon the waters.”

A person is said to be ‘not self-restrained’ (*ayukta*<sup>1</sup>) when his senses are not free from likes and dislikes. Such a man, evidently, can have neither Pure Reason (*nāsti buddhiḥ*) nor meditation (*bhāvanā*<sup>2</sup>) of the Personal God. He is said to be devoid of Pure Reason, because the fire of Knowledge, drawn out of his Reason by the friction of the instruction he received from the Preceptor, is in danger of being extinguished for want of the breeze of self-restraint. He is without meditation of the Personal God (*abhāvayataḥ*), because it is not possible for anyone to love God and sense-objects at one and the same time. He cannot, therefore, secure His Grace, without which how can one expect to obtain tranquility of mind (*śāntiḥ*), which is the source of true happiness (*sukham*) ? The poet Ekanātha says<sup>3</sup> in his commentary on Shrimat

1 *Of* Tari ayukta jo kũ ajita chitta jãna / *Ohitsadãnandalahari.*  
Rãgadveshavirabita / to indriyagrãmasaũyukta / jãchã indriyagrãma  
ayukta / ayukta mhanãvã to purusha || *Yathãrthadãpikã*

2 *Of* Bhãviye te bhãvanã / mhanaje sãgunadhyãna kalpanã / bhãvanã-  
shabdeũ ghãdenã / nirgunadhyãna || *Kalpavela sãkãla / pari na kalpave*  
*chaitanya kevala / sãtãhsiddha pãhatãũ nãvala / kalpaka mana hoyã*  
*unmana || Yathãrthadãpikã*

3 *Of* Sadguruchi kripã zãhyã purnã / janachi hoyã Janãrdana / maga  
jana vana vijana / bhinnãbbhinna bhãsenã || *Ekanãthi Bhãgarata*

*Jnãnãdera mhanã tarãloũ tarãloũ / ãtãũ uddharãloũ Gurukripeũ ||*

Bhāgavata that by the full Grace of the Preceptor who is regarded as Saguna<sup>1</sup> Brahma the world becomes God to the disciple and crowds of people forest and solitude appear to him all as one without any difference. One must therefore take care not to let loose<sup>2</sup> his mind (*mano nutidhiyate*) while the senses are doing their legitimate functions (*indriyāṇāṁ li charatām*). For if he neglects this duty the wind of worldly desires is sure to lead the ship of his Reason astray from the shores of the real Self (*tadasyaharati prajñām t hyurndātmu Ambhasi*). Now after discussing all the *pros* and *cons* Shri Krishna confirms the proposition already stated in reply to the third question of Arjuna about him whose Reason is steady

तस्मात्तस्य मयानाद्यो निगृहीतानि सर्वेण ।

इन्द्रियाणि त्रिधा र्म्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ६८ ॥

<sup>4</sup> Therefore O mighty armed ! his reason is steady whose senses are fully restrained from the objects of sense

Arjuna is called here mighty armed (*mahābāhō*) to show that as he has conquered many powerful enemies he will not find it difficult to control his senses fully (*nigrihitāni sar-ashah indriyāni*). The answer<sup>3</sup> to the

1 Cf Gura Param tmā Parehu / aīā jayāchā vishvāsu / tyāchā ākīta  
Mī Hriśhikeshu / j Jagadīshu jayāchā ॥ *Ekanāthi Bhagavata*

Je pujai āārakaum tau aību prataksha Deva — *Dādū Dāj la*

Gura pāzuni ghyāvēi jnāna / māga to Ishvān mbanoni tyāchei  
bh jana / tyā bhajavei bānatasa samīdhāna / jef upadeshilei tei jnānachi  
bimbatei Shruti māhāna ॥ Yasya Deva par bhaktirayathi Deva tathā  
Guru / tasyalte kathitā hyarthāh prakāshyante mahātmanah ॥ *Jath rthā  
āpikā*

Cf Indriy uch<sup>4</sup> jaya āidhuni, ā mānā / nīrvishaya ā rana āso  
t thei ॥ *Tuk ruma*

3 Cf To vartito aīā n ā / kī svavarupī nītya / gī / chīta chaitanya  
yogī / na vīcare kvāhī ॥ *Yat rthā dīpik*

fourth and last question, how the perfect Jnâni moves about or conducts himself (*vajeta kim*), given in the next verse, is that he always remembers the Self.

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।

यस्यां जाग्रति भूतानि सा निशा पर्यतो मुनेः ॥ ६९ ॥

“What is the night of all beings, there the self-controlled man is awake ; and where all beings are awake, that is the night of the right-seeing meditator.”

The Self<sup>1</sup>, about whom everybody is in utter ignorance (*yā mshâ sarvabhutânâm*), is what one, whose Reason is steady has, by self-restraint, fully realized (*tasyâm-jagati sañyam*), whereas, the material things, of which everybody is fully conscious (*yasyâm jagrati bhutân*), the Initiate, who has acquired Perfection by meditation, sees as darkness (*sâ mshâ pashyato muneh*) He lives in the Self, he eats in the Self, he drinks in the Self, he wakes in the Self, he dreams in the Self, he sleeps in the Self, he talks in the Self, he laughs in the Self, he weeps in the Self, in short, he does everything in the Self, of whom all the rest know nothing On the other hand, the material world, with the minutest details of which every human being is perfectly familiar, he also sees, but how?—without its desires and passions, just as we see, after sunset, darkness without the objects lying in the dark A lady, fond of outward show, is charmed with the fascinating shapes of the different ornaments in a gold-smith's shop, but not so the shroff, who looks only to the quality and quantity of gold they contain. Similarly, a cow alone runs after green tender grass, but

<sup>1</sup> 1 Of Brahmanishthâ lokânâ rîti | tetheñ jîgî hâ âtmamati / vishaya nishtheñtâ sarvân jîgrati | te nishî yîs, divas lokânîteñ || Netriñ dise andhakîr / pari andhakîrñ jeje prakîr / te na disati tuse vikîr / vishaya disom tyânîtila na disati || *Yathârthadîpikâ*

not the cov  
is in his  
worldly m  
them the s  
which per  
we say tha  
they be u  
control ?  
he who cr

man whose dinner of bread and dawl (pulse)  
hand bag Exactly so when the ignorant  
en are tempted by the various objects around  
self-controlled man sees nothing but the spirit  
ades every where Here one may ask—how can  
t he who actually enjoys pleasures though  
inavoidable lawful and unsought has self<sup>2</sup>  
The answer<sup>3</sup> given in the next verse is that  
joys without desire is a self controlled man

आपूर्यमाणमचलप्रतिष्ठ

समुद्रमाप प्रविशति नदन् ।

तत्त्वामा य प्रविशति सर्वं

स शान्तिमाप्नोति न कामनामी ॥ ७० ॥

He into whom all enjoyments enter as waters enter  
the sea which though (ever) being filled, changes  
not its level finds peace ; not he who desires  
enjoyments  
The meaning of this in plain language is —Just as the  
drops of rain<sup>1</sup> are quite unable to affect in any way  
( *apah pravishanti yadvat* ) the sea which even thousands  
of rivers that flow into it cannot move an inch beyond  
its limits<sup>2</sup> ( *apuryamanam achalapratistham samudram* ) so  
the necessary<sup>3</sup> any worldly enjoyments are utterly powerless<sup>6</sup>

1 Of 1st  
mātmaivabha  
2 Of Bbe  
3 Of Bhe  
4 Of Bhe  
5 Of Bhe  
6 Of Bhe

1 Of 1st  
mātmaivabha  
2 Of Bbe  
3 Of Bhe  
4 Of Bhe  
5 Of Bhe  
6 Of Bhe

1 Of 1st  
mātmaivabha  
2 Of Bbe  
3 Of Bhe  
4 Of Bhe  
5 Of Bhe  
6 Of Bhe

1 Of 1st  
mātmaivabha  
2 Of Bbe  
3 Of Bhe  
4 Of Bhe  
5 Of Bhe  
6 Of Bhe

1 Of 1st  
mātmaivabha  
2 Of Bbe  
3 Of Bhe  
4 Of Bhe  
5 Of Bhe  
6 Of Bhe



( *tadvatkâmâ yam pravishanti sarve* ) to disturb, even in the least degree, the self-control of the Soul, whose Bliss surpasses exceedingly that of all the men and Gods in the Universe put together. Such a one obtains peace or tranquility ( *sa shântimâpnoti* ), and not the man who lusts for enjoyments ( *na kâmakâmi* ). The latter is, on the other hand, puffed up by the acquisition of a little more wealth or higher position in life, like the stream which overflows its banks by a slight excess of water either from the clouds or from the adjoining rivers. Arjuna, being now satisfied that one, whose Reason is steady, has self-control, in spite of his enjoying freely the pleasures which fall to his lot, wishes to know the means<sup>1</sup>, which enable an Initiate to attain to this state His desire is fulfilled in the next verse.

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः ।

निर्ममो निरहंकारः स शान्तिमधिगच्छति ॥ ७१ ॥

“ The man, who, abandoning all desires, goes through life free from attachments, who is free from (feelings of) ‘my’ness and ‘I’ness, attains to Peace.”

The means suggested for the accomplishment of Peace (*shântimadhyagachchati*) are - to be desireless (*mahsprisah*) and to let the senses work without any attachment (*vihâya kâmanyah sarvânpumânścharati*), without calling one’s wife, children and property as his own (*nirmamo*) and without identifying oneself with the body (*nirahankârah*) This is not a difficult task for one who is fond of his own *real* Self. Now, in the next

jâna / tyâprati sarva vihitâ kâma praveshati âpana / prârabdheñ karuna na  
ichchitâtîhi || *Ohitsadânandalahari*.

Tema je jnâninâ âtmâmâñ sarva kâmanâo âve jâya, chhatâñ sthîratâ  
tale nahi teja l-haro mahâtmâ—Jivanmukta.—*Dvivedi*.

1 Of Parî mbane he padavi sâdhakeñ kavi pâvâvi—*Yathârthadipikâ*

verse which is the last verse of the Chapter Shri Krishna tells Arjuna the great importance of this most blissful state

एषा ब्राह्मी स्थितिः पाद्यैर्ना प्राप्य विमुह्यति ।

स्थित्वाभ्यामतपतेऽविमलनिवीणमृच्छति ॥ ७२ ॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन—

संवादः सांख्ययोगो नाम द्वितीयोऽध्यायः ॥

“ This is the Brahmika state O Kaunteya (Son of Kunti)! which reached none is deluded; he who remains in it even in the last moments<sup>1</sup> attains the Brahmika Bliss (*Brahma Nirvāṇa*<sup>2</sup>) Thus ends the Second Chapter entitled Yoga by the Sāṅkhya In the dialogue between Shri Krishna and Arjuna on the Yoga philosophy of the Knowledge of the Eternal in the glorious Upanishads of the Bhagavad Gītā

The mode<sup>3</sup> of living of one whose Reason is steady described above is the state of the Eternal Brahma itself (*Brāhmi sthitiḥ*) Everybody possesses it but is not aware of it The man of steady Reason has not brought his Soul from outside nor has the Ignorant man lost it The only difference between them is that the

1 Cf Panchajanyikāra bijī prakarananeanto f shlokanuñ virechana karatāñ antakāle etale marana samaye ca eka eva. Maranepana jo alvatabuddhi dīdha tba to moksha thāya.—*Deiroñ*

2 Cf Brahma nirvāṇa (II 7<sup>o</sup>) i e extinction—not of consciousness but of the limitations which consciousness vicariously assumes in its conjunction with matter or measure (II 14)—in Brahma or Real Selfhood—*The Gospel of Life Vol I*

3 Cf Pārthī he tujoprati / jo sangitall sthītaprajñāchi rīti / he Para brahmāchi sthīti / jāna tuñ // He jy .va tyāsa āhe / parañtu buddhi aiseñ na pāhe / pāhe tari na rāhe / Brahmasthītiñtu // Brahma ātmā āpall / sthītaprajñāñ nāhin śall / itarīñ nābhī gamāvīñ / pari buddhi tanmaya sthītaprajñāchi // *Yathārthadīpika*

former has realized the Self through the Grace of the Guru and enjoys his own Bliss, whereas the latter, through the inherent tendencies of previous lives, has continued to identify himself with the body and suffer the pains of the births and deaths of something which is not himself. He, who has once been in this state of the Brahma, is not deluded again (*nānām prāpya vimuhyati*), for, when one has dipped himself into the ocean of immortality, he does not see the waves or the foam as different from it. Now, if Arjuna were to admit the importance of this state, but urge that it was one which it would take much time and trouble to reach, Shri Krishna says, in encouraging words, that whoso fortunately meets<sup>1</sup> a Master at the very hour of death, and, through His Grace realizing the Self, merges himself into it even for a moment (*sthitvāsyāmantakālcpi*), obtains Salvation (*Brahmanirvānamrichchhati*). What wonder, then, is there in the fact that an Initiate, who has been making steady progress for some time, becomes free if he dies in this state? In case he lives to complete his course, he undoubtedly enjoys Living-Freedom (*Jivanmukti*). But it is to be borne in mind that, as there is no certainty of life, one must set to work at once, without any loss of time, and follow earnestly the instructions given in this Chapter, which contains an abstract of the whole Gītā. "The wise should take to devotion of the Blessed Lord", says<sup>2</sup> Prahlāda, "from early years. It is a rare good fortune to have human re-incarnation. Life is ephemeral and its short term should be made to yield as much as one can extract out of it."

1 *Of* Dehañte Devāḥ Paribrahmā tīrīkam vyāśishṭe—*Śruti*. This happens in the case of persons who are very anxious to have Knowledge of the Self, but are unable to get their heart sufficiently purified owing to their bad actions in the past life.

2 *Of* Shri Bhāgavata, VII. 6. 1

At the beginning of the Chapter Arjuna who was already in a despondent mood (*Tamatha kṛpayavishtam &c—II 1*) having been taunted by Shri Krishna (*Kutast akashmalamīdam tyaktvottīṣṭha Pūrntapa—II 2 & 3*) is at a loss to know what to do. He ventures not to fight for fear of sin and he hesitates to withdraw from the battle for fear of shame. He is in a dilemma. He surrenders himself therefore to the Will of the Lord and begs of Him to guide him in determining the course he should adopt (*Shudhī mam T am prapannam—II 7*). The Lord takes this opportunity to impart to him Knowledge of the Self and by saying 'Thou grieveest for those that should not be grieved' (*Ashochyananvashochastvam—II 11*) begins with the Sāṅkhya Philosophy which treats of what is considered by the Shāstras as the first step necessary for the acquisition of Knowledge viz. discrimination of the Self from the non Self (*Ātmānatma viveka<sup>1</sup>*). He proves against the doctrines of the Dualists and the Materialists that the Soul kills not nor is he killed (*Nayam hanti na hanyate—II 19*) and sums up the arguments in the 38th verse by asking Arjuna to prepare for battle with equanimity (*Sukhaduḥkhe same kṛtvā yuddhaya yujyasva—II 38*) : i.e. with a mind free from the pairs of opposites. Then He takes up Yoga, in which we are told that if one wishes to cross over the ocean of sorrows he must know the Self who is the Bliss<sup>3</sup> spoken of by the Vedas. To acquire Knowledge of the Self

1 Cf. This is to be done in the company of saints (*saṅgati*) by means of Shṛavana or hearing (*Mokṣahetumāha sat saṅgatiḥ svaṭra Lāṇam ; rathamam smṛitamit*).

2 Cf. Mrs. Besant says in one of her lectures—It is Karma Yoga the Yoga of Action. But what action? The action which is sacrifice and so it may be fitly called the Yoga of Sacrifice. Now this preliminary yoga of action or of sacrifice is sometimes simply called Yoga without any prefix.

3 Cf. Bhokasya p ram tīrayatu—Sukhantveva vijñāsitavyam.

it is necessary to have a pure heart This statement is corroborated by the Religions<sup>1</sup> and Saints of almost all the nations. The Saint Tukârâma says distinctly in<sup>2</sup> one of his poems "Make your heart pure and God will come and dwell<sup>3</sup> in it" For the purification of heart, the principal directions given are two, viz, (1st) to secure renunciation<sup>4</sup> (*Sannyâsa*), by avoiding entirely the optional or selfish actions mentioned in the Vedas, and (2ndly) to perform the necessary actions disinterestedly and offer<sup>5</sup> them as sacrifice (*Tyâga* or *abstention* XVIII.2) to God (*Yogasthah kuru karmânu sangam tyaktvâ* II 48). This is called Karma Yoga or the Path of Action, the details of which are given in the next Chapter, When

1 Cf 'Vishuddhasattvastu' and 'rhidâ manishi manasâbhiklupto'.

Blessed are the pure in heart, for they alone shall see God.—*The Holy Bible*

Ahura, bestower of pure blessings, and prosperity (and) all knowing, teaches high wisdom, clothed in mysterious words, to those *initiated*, in consideration of their *purity* — *Yasna XLVIII 3 Light of the Avestâ and the Gâthas*

2 Cf Tukâ mhanê chitta karâveñ nirmala | eonî Gopâla râhe tetheñ—*Tukârâma*

3 Cf The Divinity has not a place more allied to his nature than a pure and holy soul — *The Pythagorean Sentences of Demophilus*

4 This is the second necessary step given in the Shastras for the acquisition of Knowledge It is called '*Ihâmuti aphalabhoga virakti*'

5 Cf Next, we are instructed that Love towards Ahura is revealed only in perfect Self-sacrifice and dedication to His work, of love, peace, progress and good will, and entire resignation to His will, and renunciation of all rewards, resultant from a noble, selfless life — *Light of the Avestâ and the Gâthas*

Dharmate birati joga te jnânâ | jnâna-mocheha-prada beda bakhînâ—*Tulasidâsa* The meaning is "The Vedas declare that, if one does his duty (necessary work) disinterestedly, he secures dispassion If he offers it to God, he gets Knowledge and Knowledge gives Salvation" But if one does optional or selfish (*Sakâma*) work mentioned in the Vedas, he goes to heaven If he does the necessary work but does not offer it to God, he goes to Pitrloka or the world of the dead ancestors

the heart is purified the candidate (*Jyñdsu*) is asked to secure knowledge (*Buddhan śāranamānucchhata—II 49*) through the Grace of the Preceptor<sup>1</sup> (*Āchārya An puruṣho veda—Śruti*) An Initiate (*Sādhaka*) who has realized the Self though he be persevering in his endeavours (*Yatatohy aṣi—II 60*) to become perfect is in danger of being led astray by his senses (*Indriyaṇi haranti prasabham maraḥ—II 60*) owing to the inherent tendencies of his previous lives. He is therefore directed to control all his senses and unite his Reason to the Self making Shri Krishna that is the Saguna Brāhma or Personal God his only resort or Supreme Goal (*Tanī sar īni saṁnyasya yukta āsita Matparah—II 61*) The adoption of this course secures for him the Grace (*Prasadamadhigachchhati—II 64*) of the Merciful Father by which his Reason soon becomes steady (*Hyāshu buddhiḥ paryavattishthate—II 65*) He then destroys his Sanchita and kriyamāna which consist of the impressions of all his merit and sin (*Buddhyukto jahātīha ubhe sukṛita dushkṛite—II 50*) and enjoys Living Freedom (*Jīvanmukti*) till the death of the body which occurs as soon as his Prārabdha is the fruit of past actions in the shape of pleasures and pain to be enjoyed or suffered in this life, is exhausted when he obtains Salvation (*Brahma nirvānamruchchhati—II 72*) The moral of this Chapter is therefore that everyone who is a Seeker of Knowledge (*Jyñdsu* or *Mumukshu*) or an Initiate (*Ārthārthī* or *Sādhaka*) must perform faithfully and disinterestedly all the necessary religious social and personal duties which fall to his lot and offer<sup>2</sup> them

1 *Of I am the door by Me if any man enter in he shall be saved—The Holy Bible*

2 *Of Sukṛita vaidika laukika Pāṇḍavāḥ Majā samarpunt tañ karī tīn davā / karīḥ homīḥ bhakṣīḥ deṣī re Majāmadheñ samarpita teñ shire—Vṛmana Pāṇḍita*

as sacrifice to the Saguna<sup>1</sup> Brahma (Personal God), Who is the Creator of this Universe and the Author of the Scriptures, with the following prayer, fully believing in His attributes especially in the nature of the Kalpavriksha He assumes and make his Reason Steady ( *Sthutaprajna* )

“O Merciful Lord, Who art my only resort, let me not be attached to this body or to any of the forms of objects around me, because I find by the Scriptures, as well as by the words of the Saints and my own Reason and Conscience, that they are transient and' painful, let me taste the sweetness of Thyself, Who art the blissful essence of everything in this world, let one and all the desires, which cling to me through the inherent tendencies of my past actions, be utterly destroyed, and let me love with all my heart and soul Thee Thee alone.”

1 *Of* Yo Brahmānam vidadhātī purvam, yo vai Vedāñścha prahinoti  
tasmai, Tamha, Devam ātmabuddhi prakāśham mumukshurvai sharanam  
aham prapadye—*Shruti*

## CHAPTER III (TRITIYODHYAYAH)

**SYNOPSIS**—A householder in the world follows the chief duties (Dharma) first to do these duties (Dharma) and then to do the duties (Dharma) which are prescribed by the Vedas or any other script (Śāstra—III 25) and then to offer them as sacrifice to the Personal God (Yajur Veda—III 9) which means to control the senses (Indriya-niyama—III 11) by bringing no other desire (Muktisamāh and Asaktah—III 9 and 19) than that of Self-realization or the Love of God and to believe himself to be not the real doer (Atarkura—samudhātma-ātma-lamita-maryate—III 27) but the mere spectator of his actions which are born of the qualities of Nature (Prakriti-kriya-mānasa-guṇa—III 27) as the unavoidable result of his actions in past lives (Iṣyate hya asau karma-saṁkṣāpa-kṛitya-guṇa—III 5)

Oh Sweet Lord! in Thy Love Thou hast assumed a manifest form O Thou! Who art without Cause and the first Cause of all and Who dost exist at all times and in all places Thou abidest in the Higher Worlds Thou dost not avoid the Lower Regions and Thou live t with



us joyfully here on this earth too! Thou art, however, always to be found only in the company of Saints, where, every moment, Thy names and praises are sung! Although Thou dwellest in us and all around us, yet, Thou art to be realized by discrimination alone through Love, which is nothing but a development of Faith in Thy Scriptures. There, dost Thou provide for both the classes of Thy worshippers, *viz*, those who work with motives (*Sakâma*) and those who work disinterestedly (*Nishkâma*) Pray, explain to us clearly how the former enjoy the pleasures of heaven, which are transitory, and the latter Thy Eternal Bliss through Knowledge, which is the result of Sacrifice. "In the development of Love", says<sup>1</sup> Nârada in his Bhakti Sutras, "one must not neglect to observe social customs and ceremonies, but, on the contrary, one should surely attend to their due performance together with the surrender of all consequences to God" Arjuna listened attentively to the whole of the Second Discourse, which touches briefly all that one has to do to cross over this ocean of grief, but, as he was still unwilling to fight, he grasped firmly the words, which Shri Krishna uttered in the first half of the 49th verse, *viz*, that action was far inferior to the union of the Pure Reason (*Durena hyavaram karma buddhyogât*), and puts the following question, forgetting what he had heard about the importance of disinterested actions in purifying the heart—a step absolutely necessary for Self-realization.

अर्जुन उवाच ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।

तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥ १ ॥

**"If Knowledge is thought by Thee, O Janârdana (Destroyer of Men)!, to be superior to action, why,**

1 Cf Na tatsiddhau loka vyavahâro heyah kintu phalatyâgastatsâdhanancha lâryameva ॥ 62 ॥ Translated by Paul

then dost Thou, O Keshava (Friend of both Brahmā and Shiva) ! Impel me to this dreadful action ?

Arjuna expresses in this verse his desire to secure Salvation by following the Path of Knowledge and giving up action (*karma*) which the Lord Himself had declared to be much inferior (*jñāsi chet karmānaste matā buddhiḥ*) and asks Him why he is forced to engage in war (*kim karmāṅ ghore māṁ niyojayasi*) He is not at all afraid of any injury from the deities presiding over Karma because Keshava<sup>1</sup> the God of Gods is his friend and guide Shri Krishna naturally smiled when he heard this question as He thought that the disciple had not understood Him properly Arjuna therefore suspected that he must have missed some point and carefully cast a glance in his mind over all that he had heard in the Second Chapter He was thus able to remember the words of the World Saviour in the second half of the 31st verse viz that there is nothing more wholesome to a Kshatriya than a righteous war (*Dharmyāddhu yuddhā-  
chchhreyo nyat Kshatriyasya na vidyate*) This leads him to complain in the next verse that his mind is disturbed by the apparently doubtful speech of Shri Krishna to Whom he begs that He may be pleased to declare determinately the course which He wishes him to adopt

व्यामिश्रेणैव वाच्येन बुद्धिं मोहयसीय मे ।

तदेतं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥ २ ॥

Thou seemest to confuse my reason by ambiguous words ; therefore tell me one thing decisively by which I may attain Bliss

Arjuna means to say here as follows — Thy behests O Blessed Lord ! appear paradoxical Once Thou

1 Of Ka Brahmā Isha Shiva / doghe vishva jayā to Keshava / to  
Tuṣi shiriu asatāṁ Deva / kīya karitā mānu ॥ Iath urthadiy ikī

seemest to attach importance to actions, and again to Self-realization. These equivocal words, which flow from Thy lips, create confusion in my mind (*Vyāmishteneva vākyaena buddhim mohayasiva me*). Let it not, however, for a moment be supposed, O Merciful Father!, that I lay the blame<sup>1</sup> upon Thee, for I openly acknowledge the folly of the feelings, which arise in my impure mind on hearing them. If it be possible for a mother to poison her child, if it be possible for darkness to dwell in the regions of the sun, if it be possible for the moon to burn the earth to ashes, then alone would it be possible for Thee to cause this confusion in the mind of one, for whose spiritual advancement Thou art engaged in imparting the secret Knowledge of the Vedas. I am extremely dull. Owing to the inherent tendencies of my previous lives, I am sorry, I am unable to comprehend properly the plain truths, which Thou art so kindly explaining in the simplest possible ways. Pray, forgive my sins, and point out to me, with certainty, as Thou wouldst to an ignorant child, one straight road which would lead me to the highest good (*tadekam vada mschitya yena shreyo'hamâpnuyām*).”

Shrī Kṛishna now gives a reply, which clears his doubt and makes him happy

श्रीमगवानुवाच लोकेऽरिगन्धिविद्या निष्ठा पुरा प्रोक्ता मय(नत्र ।  
ज्ञानयोगेन सांख्यानं कर्मेयोगेन योगिनाम् ॥ ३ ॥

“In this world, as I have already said, O sinless one!, there is a two-fold path—that of the Sāṅkhyas<sup>2</sup> by Knowledge and that of the Yogins<sup>3</sup> by actions.”

1 Of Mhannuṁ Tuñṇa mahasi / tarī vakyeñ Tuññhi bolasi / yilāgūñ mudhāveñ mīnāsīñ / moha karitosi heñ vīte || *Yathāñthadāpīlā*

2 Of Kūñ chittashuddhi jyāññhi jāñ / imatī buri kaloñ ih / tyāññā nishthā Myāññ bolih / jñānyogeñ || *Yathāñthadāpīlā*

3 Of. Aho mtabh urana shuddhichā lāgunā / Ishvariñ karmachi yojne

By using the word sinless (*anagha*) Shri Krishna gives Arjuna to understand that he need not repent for the complaint he has made as it is natural for even the most obedient disciples to forget for a while in their anxiety to know the truth clearly their delicate relations to the Master. In Chapter II 39 the Blessed Lord speaks of the two paths followed in this world (*loke's* *min dvitīdhā nishthā*) one of which is the Path of Knowledge (*Jnana Yoga*) and the other is the Path of Action (*Karma Yoga*). The Path of Knowledge is for those, whose hearts have been purified by the discrimination of the Eternal from the non Eternal (*sāṅkhyānām*). They have to meditate on the Self whom they have realised and in order that they may be able to do so with ease they have to control (*sañjāmya*) their senses and surrender themselves unreservedly (*Matparah*) to the Will of the Personal God (*Saguna Brahma*). The Path of Action is for those whose hearts are still impure (*yoginām*). They have to do their duty disinterestedly (*nishkāma*) and to offer it to God (*yogastha*). That is why Arjuna is told that nothing is better for his martial Soul than lawful war. After explaining clearly in this verse the distinction<sup>1</sup> between the path of the Sāṅkhyas and that of the Yogins Shri Krishna declares in the next verse that it is not possible for anybody to avoid his duty and acquire Knowledge at the same time.

sarva ha jana / mhanoni yoga mhanati karmayoga lāguna / jñānārtha jāna  
upad shli // *Chitsād nandalahari*

1 Of Tyāvari shuddhāntahkaranāsi / ja nayova hā jana sarvasveśi /  
chitta shuddhīparyanta karma ashuddhasi / jāna sarvasāshī bhōlā //  
*Chitsadanandalahari*

Taiseñ vihaṅgama mateñ / adhasthuni jñanateñ / sāṅkhyā sadya  
mokshāteñ ākalitī // Era yogīye karmadhāreñ / vibhīteñchi nijāchāreñ /  
pārnata avasāreñ / pavate bhōtī // *Jñaneshtari*

न कर्मणामनारंमान्नैष्कर्म्यं पुरुषोऽश्नुते ।

न च संन्यसनादेव सिद्धिं समधिगच्छति ॥ ४ ॥

**“Man does not attain to the Knowledge of the Self (Naishkarmya literally means ‘freedom from action’) by shunning action; nor does he rise to perfection by mere renouncements.”**

Here, 'Knowledge' is called '*naishkarmya*<sup>1</sup>' or 'freedom from action', because Knowledge can never become the direct result of action. But, so long as one does not begin<sup>2</sup> to do any action (*na karmanâmanârabhât*), it is impossible for him to secure purification of heart, which is necessary for Self-realization (*naishkarmyam*). Therefore, it is said in the first half of this verse, that, by abstaining from action, nobody can ever identify himself with Brahma (*na karmanâmanârambhânnaishtkar myam pu usho'shmute*). When Arjuna heard this, he thought he would take the holy orders and, by bidding farewell to actions, follow the Path of Knowledge. This makes the Master say, in the second half of the verse, that outward renunciation in the case of a person possessing an impure heart, is utterly useless for gaining perfection (*na cha sannyasanâdya siddhim samadhyagachchati*). He now tells Arjuna in the next verse, that, in the nature of things, action is unavoidable.

नहि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।

कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ५ ॥

1 Of Karmēchi siddhi jñāna / noshhe heñ tōy, vachana / parant'a  
karmēchi siddha māna / tōbhū jnana tōbhū hoye // Lām karmēchi na  
maharaj gona / maharaj jñāteche nīva jaggyana / palid'arma  
maharaj hoi Bāvalavara / val'hēvēcū yī bhavē // Yatharthadip //

2 The word 'beginning' (*Aramaic*) in this verse suggests reference to Gen. I, 10, in which it is stated that in Yomoth ha-Berith (the beginning of the world) (*Ar. Ibbudum qid sh')*

No one indeed, ever remains even for an instant, actionless; for, the qualities born of Nature impel every one uncontrollably (not having free will!), to action

Here Arjuna is asked that even if he were to avoid religious and social duties by becoming a Sannyâsin (ascetic) how could he avoid personal or self regarding duties? He must eat he must drink he must walk and do many other things necessary for the preservation of his body. The qualities born of Nature would compel him (*prakṛityair gunair kâryate karma*) into some act or other every second (*nahî kâśchitkshanamapyi dnu tishthatya karmakrit*) whether he wishes or not (*avashah*) just as the wind drives away the dried leaves of trees helpless as they are. I find first of all says Professor Henri Bergson that I pass from state to state. I am warm or cold I am merry or sad I work or I do nothing I look at what is around me or I think of something else. Sensations feeling volitions ideas—such are the changes into which my existence is divided and which colour it in turns. I change<sup>2</sup> then without ceasing

1 That is in the matter of action. *Vid* Commentary Chapter II verses 49 and 50

*Cf* The sixth great point of faith which the Mahomedans are taught by the Koran to believe is God's absolute decree and predetermination both of good and evil.—*The Koran by Sale*

Ahura Himself (is) the Dispenser of justice. However He will so may it befall us.—*Yarna XVIII 4*

*Cf* More or each object though appearing solid is but an aggregation of particles of matter in a state of ceaseless vibration. Hence even the seemingly solid matter has its ceaseless change. Only it is a change in space. Coming to the mind we find there is change in it also but it is a change of state. The mind is ever running through the laws of association files similar and dissimilar as Bain puts it. Even when we see the same object again or remember a thought it is not the same object or the act that is repeated again in our mind. There are some additions

But, if any one attempts forcibly to suppress the organs of action, Shri Krishna calls him a hypocrite in the next verse.

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।

इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥ ६ ॥

**“The self-deluded man, who sits restraining the organs of action, while thinking in his mind on the objects of sense, is called a person of false conduct.”**

The fool (*vimudhâtma*), who does not allow Nature to do its legitimate work (*karmendriyâm sañyamya*), is an obstructionist<sup>1</sup>, and he must always remain restless, as he is unable to enjoy the objects of sense, which wholly occupy his mind (*ya âste manasâ smaran indriyârthân*). His devotion resembles that of a crane, who stands on one leg with his eyes closed, as if deeply engaged in meditation, but who, all the time, watches for an opportunity to pounce upon a fish that may happen to spring out of the water around him. This is nothing but hypocrisy (*mithyâchârah*). Arjuna is, therefore, warned against committing such a silly mistake, and is advised to follow the course of the Karma-Yogin, which is described in the next three verses.

or subtractions. Hence whether we study mind or matter, there is always change, in the case of the former, there is a change of state, which is becoming, in the case of the latter, there is the change of place, which is moving. Hence all are moving or becoming. The universe is nothing but a vast ceaseless change of moving and becoming—*Professor Bergson and the Hindu Vedanta*

1 Of The whole question may be summed up thus. The *Self* never even began to act. It cannot therefore be said to cease from act (XVIII 16)

The bodies are themselves Activity, and cannot therefore cease from act. (XVIII 11)

What has been mistaken for cessation from action, is simply the ceasing to confuse one's *Self* with the activities of one's various bodies, gross and subtle. A very simple misunderstanding

यस्मिन्प्रद्वियाणि मनसा नियम्यामतेऽनुन ।  
 यमैर्द्विधैः कर्मयोगमनसं न विशिष्यते ॥ ७ ॥  
 नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यनमण ।  
 शरीराणां यि च ते न प्रसिद्ध्येदयमर्थः ॥ ८ ॥  
 यथायात्यमणोऽन्यत्र लोभोऽयं कर्मवधन ।  
 तदर्थं कर्म कालेन मुक्तस्य समाधन ॥ ९ ॥

But he O Arjuna! who controlling the senses by the mind and being without attachment, engages in Karma<sup>1</sup> Yoga with the organs of action is far worthier. Do your allotted action for action is superior to inaction and even the maintenance of your body would not be possible with inaction. This world is fettered by all action other than what is performed for the purpose of sacrifice to God; for His sake O Kaunteya (Son of Kunti)! do you perform action free from attachment.

He who restrains his senses by his mind (*Yastuṁ dṛiyāni manasā niyamya*) and begins to do actions which fall to his lot<sup>2</sup> (*arabhathe karmendriyairah karmayogam*)

Thus 'cease from action' does not mean 'make your bodies motionless' (that would be mere obstructive action) but it means 'Realise your Self actless at the back of all action.'—*The Gospel of Life Vol. I*

1 Cf. Thus 'not being motivated by *karmaphala* or personal gain acting without *saṁsāra* i.e. impersonally—such is the negative definition of Karma Yoga. But the elimination of wrong motives is not enough. Negative precept is broomstick morality at best—fit but to clear the way for something positive. That something positive is *Sacrifice*—*The Gospel of Life Vol. I*

Of Jo ina karma niko kare / taje kīma śakati || Sakala samarpo  
 Ishvarahi / tabahi upajo bhakti || *Sufidara Vūlā*

Perform the duties that come in your way and are imposed on you by karma individual family social national for those are placed there for you by the Lord. A right actor does not go rushing about seeking for activities; he takes the activity that comes naturally in his way and strives to perform it perfectly remembering in every function that he is the Lord in action and is not truly the doer of the action (III, 27)—*Discrimination and Sacrifice*



without any desire of fruit (*asaktah*), is certainly superior (*sa vishushyate*) to him who ceases to do any actions. For, "though the ascetic's body may be in the jungle, his thoughts may be in the world. Shri Krishna, therefore, teaches that the real importance lies not in physical but in mental isolation." The word 'Arjuna', which is also the name of a tree, is purposely used here to suggest that the Disciple should avoid remaining inactive, like an inanimate object. Shri Krishna, then, by asking Arjuna to do '*nyatam karma*' or 'prescribed duties' for, action is superior to inaction (*karma jyâyo hyakarmaṇah*)—specifies the kind of disinterested actions a Karma-Yogin has to perform. They include all the obligations imposed on the individual by the several religious, moral and social codes of the times he lives in. Supposing one were to avoid these, how would it be possible for him to avoid action altogether, when even the support of the body cannot be accomplished with inaction (*śarīrayâtīâpi cha te na prasiddhyedakarmaṇah*). And yet, the faithful performance of the 'prescribed duties', without desire of the specific return<sup>1</sup> they bring to you, is not sufficient to effect the purification of heart necessary for Self-realization. For, it is the nature of action, whether it be good or bad, disinterested or selfish, to fetter<sup>2</sup> (*karma bandhanah*), just as it is the nature of poison to kill. Disinterested actions would, therefore, instead of

1 *Of* In order that this may be so, man must not only lose attachment to the fruit of action, but he must do all action as sacrifice. The fruits belong to the Lord who guides, the result goes to the Lord, when the action is done as *sacrifice*, for man has nothing to do with a sacrifice, save with the making of it, and that which is the fruit of sacrifice is taken up by the higher powers and directed to necessary ends—*Discrimination and Sacrifice*

2 *Of* Karmaṇâ baddhyate jañtuh—*Smṛiti*

taking you to heaven or hell take you to the abode of the deceased ancestors (*Karmanā pītrilokah*) as they too are in themselves unable to prevent the cycle of births and deaths But as the most deadly poisons put into the hands of a skilled physician are able to save life so the very actions which are the harbingers of death offered as sacrifice to the Personal God (*Yajnarthit*) are able to secure immortality The Shruti says that the word 'Yajna'<sup>1</sup> means the Personal God (*Yajno vai Vishnuh*) for Whose sake alone (*tadartham*), Arjuna is advised to perform the prescribed duties disinterestedly (*karma mukta sangah samādchara*) As one who wishes to secure wealth has to serve a wealthy man and not wealth itself so he who wishes to realize *Nirguna Brahma* (Impersonal God) has to worship *Saguna Brahma* (Personal God) in Whose power alone the Shruti *Yo Brahmānam uidadhātī purvam*<sup>2</sup> already quoted says lies the gift of Knowledge This offering or sacrifice of all duties to God is called *Yoga*<sup>3</sup> or *Dharma*<sup>4</sup> which means *the Path* or more accurately *Bhāgarata*<sup>4</sup> *Dharma* i.e. *the Path*

1 *Of* Tasi Yajna shabdeś Ishvara bhājāna / Shruti hi āpana svayēn bole || *Chātsad nandalahari*

Evam Vi hua mhanāvā tetheñ / Yajna bolilā j theñ / to sagunacha alāl etheñ Bhagavadbhāva || *Yathārthad pīlā*

Yajnena Yajnamayajanta Devā—*Purusharukta*

2 *Of* Now this preliminary yoga of action or of sacrifice is sometimes simply called Yoga, Yoga by action the yoris (III 3).—*Hins on the Study of the Bhagavad Gītā*

3 *Of* Svadharmo jo b. pā / to nitya yajna jina pāñ || *Jñāneshvari*

4 *Of* bhāyena vāchā manaseñdriyairvā buddhyātmanī vā nusrītasva bhārāt / karoti yadyat satatā m parasmāi Nārāyaṇ'yeti samarpayettat || *Shrīmad—Bhāgarata*

Hetuka athavā abetuka / valdika laukika svābbhāvika / Bhagavantiñ arpo sakalika / yā nāñva dekha Bhāgaratadharma || *Ekanāthi Bhāgarata*

which leads to God'. On the day<sup>1</sup> on which the aspirant begins this sacrifice, the Merciful Lord resolves to release him from the fetters of action. Nay, He actually destroys<sup>2</sup> the Knowledge-seeker's fetters the very moment. He accepts his service and causes him only to perform such worship of Him, as He deems necessary for the perfect purification of his heart. This is the force of 'Here nothing that is commenced becomes abortive' in II. 40. Up to this time, Shri Krishna has been speaking of only disinterested actions to be performed by the Seekers of Knowledge. He now feels compassion for those, whose minds are not pure enough to give up the fruits of actions and, therefore, proceeds to mention, in the next four verses, the provision made for them in the Scriptures.

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।  
 अनेन प्रसविष्यध्वमेध वोऽस्त्विष्टकामधुक् ॥१०॥  
 देवान्सावयतानेन ते देवा भावयंतु वः ।  
 परस्परं भावयंतः श्रेयः परमवाप्स्यथ ॥ ११ ॥  
 इष्टान्भोगान्हि वो देवा दास्यंते यज्ञमाविताः ।  
 तैर्दत्तानप्रदायैभ्यो यो भुंक्ते स्तेन एव सः ॥ १२ ॥  
 यज्ञशिष्टाशिनः संतो मुच्यंते सर्वकिल्बिषैः ।  
 भुंजते ते त्वधं पापा ये पचंत्यात्मकारणात् ॥१३॥

Mukhya prathama Bhâgavatadharma / sarva karma samarpana Majalâ-giñ || *Yathâarthadipikâ*

1 Of Evam sarva karmehi Majalâ / jyâ divasâpâsuna arpuñi lâgalâ / tyâcha divasâ pâsuna sañikalpa amogha Mâzâ jâlâ / kni moksha dyâvâcha âtân Mi yâteñ || *Yathâarthadipikâ*

2 Of Dâsya Tuzeñ maja didhaleñ te kshanñi bandha asheshah Tvân harile / Vâmana sâdhana yâ uparântika, hetu tari Tuze puravile || *Vâmana Pandita*

4 Prajâpati<sup>1</sup> (the creative element of God), having created, in days of yore mankind and with them the sacrifice said Propagate with this; may this be your Kâmadhuk (giver of the objects you desire) With this satisfy the Gods and may the Gods satisfy you; by mutual satisfaction you will attain the highest good For pleased with the sacrifices, the Gods will bestow your heart's desires And he who enjoys himself without returning what they have given is indeed a thief The good who eat the remains of the sacrifice, are released from all sin; but the bad who cook for themselves only assuredly eat sin

When Brahmâ made in the beginning all men he made the sacrifice also (*sahayajnâh prajāh srishtvâ purâ Prajâpatih*) just as milk is created in the breast of the mother along with the birth of the child He told (*uvâcha*) them then that they would increase and multiply with sacrifice (*anena prasaviśhyadhvam*) which would enable them to gratify all their wishes (*eshavo stvishṭakāmadhuk*) They were asked to worship the Gods who would in return yield them Grace (*Devān bhāvaya tanena te Deva bhāvayantu vah*) Thus sustaining each other both would reap supreme good (*parasparam bhāvayanāh shreyah paramavapsyatha*) It is natural that the Gods should satisfy the longings of those who pay them their dues (*īṣṭān bhoganān vo Deva dasyante yajna bhavitāh*) But they punish him as a thief who takes their gifts without returning anything (*tairdattān-*

1 The term is generally applied to the four faced Brahmâ the Lord commissioned to create his single system in the cosmos, cf the *Brahmaṇḍa*

2 Literally Indra's Cow of Plenty from which each could milk what he wished for

*apradâyaibhyo yo bhuñkte stena eva sah*). The righteous men, who eat of food after their sacrifice, are free from the sins (*yajñashushtâśinah santo muchyante sarva kulbishaih*) incurred by the unrighteous, who prepare food for their own sakes alone (*bhunjate te tvagham pāpā ye pachantyâtmakâranāt*). For, when no offerings are made to the Gods, they are dissatisfied, and they hold back the rain. This causes destruction of animal and vegetable life, and the sin falls upon those, who neglect the sacrifice enjoined by the Vedas. In the next three verses, Shri Krishna explains in detail the whole machinery, and shows the importance<sup>1</sup> of action in this scheme of an Universe.

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः ।

यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ १४ ॥

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।

तरगात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ १५ ॥

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।

अथायुरिन्द्रियारामो मोक्षं पार्थ स जीवति ॥ १६ ॥

“From food creatures are born; from rain is food produced; from sacrifice proceeds rain; sacrifice springs from action. Know that action has its source in the Vedas; the Vedas<sup>2</sup> come from the imperishable Brahma. Therefore, the all-pervading Brahma is ever present in sacrifice He, who here

1 *Of*. There is the 'chain of life' Creatures from food, food from rain, rain from sacrifice, sacrifice from action, action from Ishvara—the whole life of the world, the whole reproduction of beings, everything that makes a world, a manvantara in contradistinction to a pralaya, all that depends upon activity, is born of action—*The Bhagavad-Gītā as Yoga Shāstra*

2 *Of* Asyamahatobhutasya nihshvasitametad yadrigvedoyajurvedah sāmavedo'tharvāngrasa itihāsah purānamvidyā upanishadah shlokāh sutrānyanuvyākhyānānyasyāivaitāni nihshvasitāni—*Bṛh.*

on earth does not turn round the wheel thus revolving, is of sinful life indulging in the senses, and he, O Pârtha (Son of Prithâ) ! lites in vain

Food produces the blood and semen which form the physical body of creatures (*annâdbhavanti bhutani*) and it also enables them to live Food comes of rain (*parjanyaâdannaśambhavaḥ*) and rain comes by sacrifice (*yajnâdbhavaṭi parjanyaḥ*) For if no sacrifice is performed the Gods are offended and there will be no rain Sacrifice arises out of action (*yajnaḥ karma samudbhavaḥ*) as there can be no sacrifice without an action The Vedas are the fountain-spring of all actions (*karma Brahmodbhavam viddhi*) which they divide into two main classes *viz* (1) Necessary and (2) Optional The necessary actions are to be done by all and the optional by those only who seek the fruits The Seekers of Knowledge are however, enjoined to perform the necessary duties only and to offer them as sacrifice to God The offering or sacrifice consists in the conviction that all actions are wrought by the qualities of Nature and that the seeming actor is not the real doer<sup>1</sup> and in having no other desire than Knowledge or Love of God This would purify<sup>2</sup> their hearts and enable them to acquire Knowledge of the Self through the Grace of the Preceptor (*Guru*) This idea of sacrifice is expressed by the Christian and other

1 *Oḥ Mi eku karma karta / aishī uthoñ nedī abanta / teñ karmachi svabhavatāñ / arpi śhri Ananta Ishvarateñ || Ekan īhī Bhāgarata*

Nirahetuka nirahañikareñ Brabmârpana sabajachi hoti—*Ranganatha Swami*

2 *Oḥ Jeñ kiu karma nitya nalmittila / jeñ kiñ varnâśhrama niyāmaka / teñ karunīyāñ samyaka / Ishvariñ arpaveñ || Teneñ hoyā antahkarana shuddhi / kshayateñ pāve pāpasamriddhi / Ishvari prema niravadhi / bhakti upajo || Ranganatha Swami*

moralists by the term 'resignation' to the Will of God'. The Vedas emanate from the indestructible Brahma (*Brahmāśhara samudbhavam*) at the renovation of the whole creation, and again emerge into it at the end of the world. Now, although Brahma is all-permeating (*sarvagata*), yet, a description of its attributes and the means for its realization are to be found in the Vedas alone. But, wherever there is sacrifice, there are the Vedas too, and wherever we find the Vedas, the Brahma is also to be found there. For this reason, Shri Krishna says that the all-pervading Brahma stands revealed at all times in sacrifice (*tasmāt sarvagatam Brahma nityam yajne pratishthitum*). The force of this argument may be clearly understood by the example of the cow, whose milk, though it pervades the whole body, is to be obtained from the breast only, and not by squeezing the tail. The Brahma is also said to be present in sacrifice, because even those, who do the optional duties, ultimately realize the Brahma. For, when after a

1 *Gf.* Resignation to the will of God is the whole of piety, it includes in it all that is good, and is a source of the most settled quiet and composure of mind. Nature teaches and inclines us to take up with our lot, the consideration that the course of things is unalterable hath a tendency to quiet the mind under it, to beget a submission of temper to it, but when we can add that this unalterable course is appointed and continued by Infinite wisdom and goodness how absolute should be our submission, how entire our trust and dependence? Our resignation to the will of God may be said to be perfect when our will is lost and resolved up into His, when we rest in His will as our end, as being itself most just, and right and good  
*Joseph Butler, Sermon XIV*

The great doctrine then of the Koran is the unity of God. . . The other part of the Koran is taken up in giving necessary laws and directions, in frequent admonitions to moral and divine virtues, and above all to the worshipping and reverencing of the only true God and *resignation to His Will.*—*The Koran by Sale*

long time they get disgusted<sup>1</sup> of the worldly pleasures and happen to learn from the Vedas themselves in which they have full faith the true meaning of sacrifice" (*L. sacre*—sacred and *facere*—to make) *uz*, that which makes actions sacred or in other words that which removes the sting of actions they too begin to perform the necessary duties alone disinterestedly and offer<sup>2</sup> them to God and in due course become free from the fetters of action. He however who does not follow the wheel thus set in motion (*etiam pra arduam chakram nānu utayati hayah*) leads a sinful<sup>3</sup> and sensuous life and lives to no purpose (*aghatyurindriyārdāmo mogham sa ji ati*). He is a beast in the form of a man—nay even worse than that—he is a mere burden to the world and is destined to go to hell. When a Pandita asked Swāmi Vivekānanda if there was any harm in giving up Sandhyā Vandana or prayers performed in the morning noon and evening which he had had to do for lack of time the latter cried out What! Those giants of old the ancient Rishis who never walked but strode like whom if you are to think for a moment you would be shrivelled into a moth they, Sir had time and you have no time! In the next verse Shri Krishna mentions the period up to which it is incumbent upon the aspirant

1 *Cf* At last satiety begins to replace craving and slowly with many relapses into forthcoming consciousness begins to turn inward, and a decreasing interest in the not Self permits the growth of an increasing interest in the Self. The man enters definitely on the Nivritti Mārga the path of return.—*Methods of Yoga*.

*Cf* Sincere sacrifice consists in dedication of good thoughts and actions of righteous philanthropists.—*Yasna* 111 IV 2

3 *Cf* Devāchīyā chāde / Devā dyāveñ jēñ jēñ ghade // *Tukar ma*

4 In this verse the Lord proves the statement made in the second half of the 13th verse, *ei* but the bad who cook for themselves only assuredly eat sin (*bhunjate te tṛaṅgham pupu ye pae! antyāt nakuran. 6*)



to perform scrupulously the duties enforced by the Scriptures. In the 12th, 13th and 15th Bhakti<sup>1</sup> Sutras of Nârada, it is stated that the observance of the sacred laws as well as of the social customs and usages are to be continued by the Jnâni, only until there is fear of a fall, but he has to take care of his body as long as he lives.

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।

आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥ ३७ ॥

**"But the man, who is attached to the Self only, who is satisfied with the Self and who is utterly content in the Self, has nothing to do."**

But<sup>2</sup>, when one has secured Knowledge of the Self by Karma Yoga, and has, by constant practice and dispassion, cultivated such a Love for the Self that he desires nothing but the Self, his Love is said to be unadulterated<sup>3</sup> (*Aavyabhuchârin*) Then, although his eyes of the flesh see the material objects around him, they do not produce any desire for gratification in him, as his purified Reason realizes nothing but the spirit everywhere Does not a chaste woman see the male world? She does, but as in her loving heart is enshrined only one male, who is her dear husband, she is, as far as sex emotion is concerned, not at all affected by the virile forms which appear before her. In the same way, an Initiate, who is

1 *Of Bhavatu nischayadârdhyadurdhvam ebâstra rakshanam ॥ Anyathâ pîtitya shankajâ ॥ Loko 'pi tîrâdeva bhojanâdivyâpârastvâsharâradhârânvî-vidhi*

2 *Of Atale sudhâ mandâdhikâri ashuddha sâttvane uddeshi karmani yogyatâ bîrîvi Ty ire l armanî kartavyatâ lone nathî, to have 'pana' ema suchanâthî shresthatva bîrîvi kahechhe.—Dîvâdî*

3 *Vide* Introduction, 1st para

*Of Âtmakridîtmaratîh kriyâvânesha Brahmavidâm varîshthah—Mundala.*

attached to the Self only (*vastu itmaratirevasyāt*) is a proof against all the temptations of the world and he is said to have nothing<sup>1</sup> to do. But if the aspirant possesses a Love for the Self and at the same time rejoices in material enjoyments also he must do the actions enjoined by the Vedas in the manner<sup>2</sup> described in the 24th verse of Chapter XIII. He will thus be exempted from the obligation only when by sufficient practice in concentration he secures such a state of mind that he does not feel satisfied with anything but the Self (*ātmatrīptascha*). A Brahmana however who is desirous of food (*annaratah*) is satisfied with a hearty meal (*annatrīptah*) but is thoroughly pleased (*santushtah*) only when he gets some present or gift (*dakṣinā*). Such is not the case with this aspirant who is utterly content in the Self (*ātmanyetacha santushtah*) because his Reason itself becomes the Self and sees the Self in everything. Then alone he is free to give up actions (*tasya kāryaṃ na idyate*) if he chooses the reason of which is explained in the next verse.

नैव तस्य हृतेनार्थो नाहृतेनेह यश्च ॥

न चास्य सर्वभूतेषु कश्चिद् द्विजपात्रय ॥ २८ ॥

‘ He has no interest in anything that is done nor in anything that is not done in this world, nor does any interest of his depend on any being.

If he does any action he sees no merit in it (*naiva tasya kṛitenārtho*). If he omits to do any action in this world he incurs no sin thereby (*nākṛitencha*

1 *Of Shouchamūchamanam snanam na tu choda yācharet / anyāṁścha niyamā jānāi yatha haṃ Hlayeshvareḥ ॥ Shri Bh. gārā*

*Of Dhyānena ātmani pasbyanti karanyoreṇa chāpare—*  
B G XIII 1

Brahmārpanam Brahmahaviḥ śc—B G IV 24

*kaschana*), and is, therefore, not afraid of any punishment. He stands in need of no help from all the living<sup>1</sup> things in the Universe (*nachâsya sarva bhuteshu kaschidârtha vyapâshrayah*), whether they be Gods or men, as he has no desire whatever for any of the objects of this or the next world. He has secured everything by becoming everything himself. Who would venture to ask him to do anything or not to do anything, for whom, as a matter of fact, nothing like action<sup>2</sup> exists, and who walks<sup>3</sup>, as it were, on the very head of the Vedas themselves, whose function it is to dictate rules of conduct to all mankind? He acts<sup>4</sup> as it suits him. The Vedas and the Shastras are meant for the enlightenment and guidance of the ignorant, or of the aspirants who are still imperfect (*Sâdhaka*). If the latter do not observe them, there is fear of a fall (*Anyathâ pâtitya shankayâ Nârada*). In this verse, we find a description of a Perfect Man. In order that Arjuna may, in due course, be able to reach that stage, he is advised, in the next verse, to do first the prescribed duties disinterestedly.

तस्मादसकः सततं कार्यं कर्म समाचर ।

असको ह्याचरन्कर्म परमाप्नोति पूरुषः ॥ १९ ॥

1 *Of* Devarshibhutâtmanrinâm pitrinâm na kûikaro nâyamrinî cha râjan—*Shri Bhâgarata*

2 *Of* From the standpoint of the illuminated Self there is no karma. For the man, who has come to know himself and is content with himself, no action exists. For him there is nothing to be done so far as he himself is concerned, and hence he has no self-regarding purpose which can be fulfilled by the manifested universe. For, he lives in the Eternal while karma belongs to the plane of phenomena—*Studies in the Bhâgavad-Gîtâ*

3 *Of* "Vartate Shruti murdhanî "

Na lâja tina lokaki na bedako kahyo kare—*Sundaradâsa*

4 *Jnasya nârthah karmatyâgaih nârthah karmasamâshrayâh | tena sthitam yathâ yadyattattat tathaiva karotyasan || Yogavâisishtha.*

‘ Therefore, without attachment always perform in the proper way action which needs be done for a man performing action without attachment, attains the Supreme

For the purpose of gaining the purification of heart which is necessary to acquire knowledge of the Self the perfection of which secures freedom from all obligations (*tasmāt*) Arjuna is asked here to perform always (*satatam*) such actions<sup>1</sup> as are imposed on him as duty (*kāryam karma*) without desire of fruit (*asaktah*) and to offer them as sacrifice to the Personal God (*Saguna Brahma*) This offering is implied in the word *samachara*<sup>2</sup> which means perform in the proper way that is the way of sacrifice as already suggested He who (*purushah*) thus performs his duty with a spirit unattached to anything (*akto hyacharan karma*) but Self or God<sup>3</sup> enjoys the highest Bliss (*paramāpnoti*) In the next verse Shri Krishna quotes the authority of the Saints in support of action which upto this time He defends on the strength of the Scriptures only

कर्मण्येव हि ससिद्धिमाप्स्यता जनकादय ।

लोकसमूहमेवापि सपर्यन्कर्तुमर्हसि ॥ २० ॥

1 *Of* Tametamvedānavachanena—D 14 4 4 3

2 *Of* Samachara mhanajejo prakāra / tyā prakāreñ samyaka āchāra / samyaka mhanātāñ bhā bhava kīñ ādhara / yāsa purvokta Vishnuasamarpana vidhiccha ॥ *Yathā rti ady ikt*

Mhanauni tu niyatu / sakala k ma rahitu / houniyāñ uchitu / dharmu rāhata ॥ *Jñānāśā* 1

3 *Of* All desires have to be destroyed save the desire for the Self. That one desire must rem in for that is of the nature of the Self The love of the Self for itself is its own very nature and that remains in the sunlight when all the shadows of desire for the lower worlds have gone The desires that here you know they belong to the bodies and pass with the bodies the desire for the Self ever remains and by that which leads to Self realization you become immortal —*The Wisdom of the Upanishads*

“ By action alone did Janaka and other (Saints) attain to the highest perfection ; moreover, having due regard to the welfare of the people also, you should perform action.”

In the first half of this verse, Arjuna is told that Janaka<sup>1</sup> and the rest of the Saints (*Janakādayaḥ*) reached the Supreme Goal of Human Life by performing their duties (*karmanarva* *in saṁsiddhimāsthitā*) in the manner stated above. When he heard this, he thought to himself that, if action was not necessary for one who was attached to the Self, satisfied with the Self and utterly content in the Self, why should not the Merciful Lord impart the Knowledge of the Self to him, as he had already surrendered<sup>2</sup> himself absolutely to Him and had no desire whatever of any worldly object, not even of preserving life ? He also remembered the authorities, which regard the non-performance of the necessary duties excusable<sup>3</sup> in the case of those imbued with Bhakti (Love) or Vairāgya (Dispassion). Shri Krishna perceives this, and says, in the second half of the verse, that even if Arjuna were to be a Jñānī or Bhakta, he was bound to embrace action, at least for the upholding<sup>4</sup> of the world (*lokasaṅgrahamevāpi sampāshyan kartumarhasi*). In the next verse, He gives the reason for this precept

1 *Of* One of the royal Sages, who was the disciple of Yājñavalkya and the father-in-law of Shri Rāma

2 *Of* Shishyaste'ham śāddhī mām Tvām prapannam—*B G II 7*

The Preceptor, however, is unable to impart practical Knowledge unless he directly asks 'What is Brahma'

3 *Of*. (1) Tāvatkarmāṇi kurvita na nirvidyeta yāvatā / Matkathā-shravanādau ashraddhā yāvanna jāyate //

(2) Matkarma kurvatām puṁsām karmalopo bhavedyadī / tat karma teshām kurvanti tīrṣṇakṛtā maharshayah // *Shri Bhāgavata*

4 *Of* Agā ! loka sanmārgiṇ lāvane / tyā nāṁ 'lokasaṅgrahapana' // *Yathārthadīpikā*.

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जन ।

स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ २१ ॥

"Whatever a great man does that other men also do; whatever he holds as authority people follow

We find actually in the world that whatsoever the elders do is copied without any efforts by the youngsters (*yadyadācharati shreshthastattadev taro janah*) Very few care to go to the root of things Majority of men follow blindly<sup>1</sup> those whom they consider to be superior to them in age position knowledge or experience That authority indeed which the best men accept becomes the religion<sup>2</sup> of the multitude (*sa yāṣṭramānam kurute lokastadanu artate*) The Shruti<sup>3</sup> also advises us to follow a wise and religious Brahmana whenever we have any doubt as to the course we should adopt on any occasion It befits therefore even a Sage<sup>4</sup> not to give up action lest the common<sup>5</sup> people might be discouraged to do their duties In the next three verses Shri Krishna gives His own example in support of this argument

न मे पार्याप्तिः कर्तव्यं त्रिषु लोकेषु विचर ।

नानयासमवाप्त्य चर्त एव च कमणि ॥ २२ ॥

Dekhai pr pūr ha jāle / je nishkāmatā pātale / teyāñhū karitva  
aśū uraleñ / lokāñ lāgi || *Jñāneshvari*

1 *Oj* Mārgiñ andhāsarleñ / podhāñ dekhāñhū chāle jāle / aṇi  
prakātāvā dharmu talsi / jānatena || *Jñ n hrari*

2 *Oj* Etha vadile jēñ jēñ kariti / teyā nāvañ dharmu theviti / tochi  
era anoshthiti / eimā ya sakala || *Jñāneshvari*

3 *Oj* Atha yadi to Karma ichikitsā va / vrittavichikitsā va ey t || Yo  
tatra Brāhmanāḥ samadarebhinaḥ yuktāyuktāḥ aluksha dharmakāmāḥ  
syuh yathā te tatra varteran tathā tatra vartethāḥ—*Taittiriya 1.11*

4 *Oj* Heñ niseñ aṣo srabbhāveñ / mhanāuni karma na sandāveñ /  
visheshēñ ācharāveñ / lā e santlu || *Jñāneshvari*

5 *Oj* Jasā vartato loka kalyānakāri / jagiñ vartati sarva hi tyā  
prakāriñ || *Ramādāsa Śwāmī*

यदि ह्यहं न वर्तेयं जातु कर्मण्यतद्रितः ।  
 मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ २३ ॥  
 उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् ।  
 संकरस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः २४ ॥

“ There is nothing, O Pârtha ( Son of Prithâ ) !, in the three worlds that I need do, nor anything unattained that I might attain ; yet, I do engage in action. For, if I did not, at any time, engage in action without sloth, mankind would everywhere follow in My path, O Pârtha ( Son of Prithâ ) ! If I did not perform action, these worlds would fall into ruin, and I should be the cause of confusion of castes and the destroyer of these offsprings.”

Shri Krishna, the Lord of this Universe, Who is evidently not bound to any work in all the three worlds (*na Me asti kar tavyam tî tshu lokeshu kinchana*), and for Whom nothing remains to gain (*nânavâptamavâptavyam*), still mingles in action (*var ta evacha kar man*). And why ? Because, since all men look to Him for guidance (*Mama var tmânuvar tante manushyâh sar vashah*) for, those who do not do so, do not deserve to be called men if He did not ever act untiringly (*yadi hyaham na var teyam jâtu kar manyatandî itah*), they would be idle and actionless. Thus, if He withdrew from work (*na kunyâm karma chedaham*), these worlds would be destroyed (*utsideyur ime lokâ*). Or, if, having taken birth in a Kshatriya family, he were to do the duties of a Brahmana or a Vaishya, others would follow his example. The result would be an intermingling of castes and utter ruin of the world's population, for which He would be held responsible (*sankara-syacha<sup>1</sup> kartâ svâmupahanyâmimâh prajâh*) In the next

1 Of Teñhi kariñ anya dharmeñ tarî yâ bhrashtatî prajâ—*Samashloka*  
 Santâna parapurushâ pâsunî / hoyâ teñ sankara mhanonî ॥  
*Yathârthadipikâ.*

verse has ever He tells us that when a Wise Man performs actions with an eye to keep the people to their duties he should take care to do so without any attachment

॥१॥ २मेपरयि।। सेयम पुनेति नमः ।।

पुयानि मन्मथमः दिय।पु ॥२॥ ॥२॥

As the Ignorant O Bharata (Descendant of Bharata) act from attachment to action so should a Wise Man act without attachment wishing the welfare of the people

One who has no knowledge of the Self is naturally attached to actions (*॥१॥ २मेपरयि।। सेयम पुनेति नमः ॥१॥*) because he fully believes that action alone will do him good. And he too is not wrong in his belief for if he does not do the prescribed duties and offer them to God he has no chance of acquiring knowledge. But if a Wise Man were to act with a similar attachment, how could he be said to have faith in the all pervading Brahman? If he says on the other hand that he would give up

1. Of The modern man is just now the Europe and the East has become a nation not only the philosophical idealism of the 19th Century but also the Christian doctrine of the 18th. These things are not only or translated into a practical idealism but also a practical idealism. At the best it is practical ethical social practical idealism. Now all these things are good are especially needed at the present day are part of the idealism. Will or they would not have become so dominant in humanity. Nor is there any reason why the idealism of the man who lives in the idealism of the idealism should not be all of these things in his action he will be if they are the idealism of the age. The Yoga Bhrama, and there is no yet higher ideal to be established no great radical change to be effected. For it is as the Teacher points out to his disciple the best who has to set the standard for others and in fact Arjuna is called upon to live according to the highest ideals of his age and the prevailing culture but with knowledge, with understanding of that which lay behind and not as ordinary men with a following of the outward law and rule—*Essays on the C. 18, Baba Anubhava Ghose*



actions altogether, he would not be able to do 'lokasangraha<sup>1</sup>'. He is, therefore, asked to work unbound (*kuryâdvivân asaktah*), with the sole aim of bringing Deliverance and Bliss to the world (*chakirshurlokasangraham*) In the next verse, Shri Krishna advises the Wise to encourage faith in action in the minds of the Ignorant, without allowing their own Knowledge of the Self to be affected in any way thereby.

न बुद्धिमेदं जनयेदज्ञानां कर्मसंगिनाम् ।

जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥ २६ ॥

**“A Wise Man should not perplex the minds of the Ignorant, who are attached to action, but, acting with perfect Knowledge, prompt them to all action.”**

It is not safe to disturb the convictions of the Ignorant who are bound to action (*na buddhubhedam janayedajnânâm karma sanginâm*), for, they sustain their lives on the fruits of actions only Where is the use of feeding on sweetmeat an infant, that can scarcely digest its mother's milk? If a Wise Man were to speak to the Ignorant of the superiority of Knowledge, they would not be able to accept the truth, owing to the impurity of their hearts The consequence<sup>2</sup> of it would, on the other hand, be only to create a distrust in them with regard to the performance of their duties And, if they perchance neglect them, they would not only never acquire Knowledge, but also miss the happiness, which they would have otherwise enjoyed in this as well as the next world Their case would be similar to that

1 Cf 'World-Redemption' The Sanskrit term used is 'lokasangraha<sup>1</sup>', the 'grasping together', the 'holding together', the 'welding together' of the 'peoples' (*loka*)—*The Gospel of Life, Vol I*

2 Cf "Ajnasyârdha prabuddhasya sarvam Brahma yô vadet / mahâniraya-jâle shusate na viniyojatah //

of the fox in the fable who lost both the little bit of flesh in his mouth and the big fish in the river. A Wise Man therefore should make the Ignorant apply themselves to all action and he should himself also do the same in the proper way (*joshayet sarvakarmāni vidvān yuktaḥ samdharan*). But at the same time he is warned not to forget even for a moment that he is the real Self the spectator and not the doer of action and that there is nothing like action to him. This is the force of *Yuktaḥ*<sup>1</sup>. As both the Wise and the Ignorant appear alike when they do actions Shri Krishna points out the difference between them in the next two verses

अदृते प्रियमाणानि गुणै र्माणि सवरा ।  
 अहंकारविमूढात्मा कर्ताहमिति मयते ॥ २७ ॥  
 तत्त्वविद्यु मद्धारो गुणै र्माणिमागयो ।  
 गुणा गुणेषु धर्तत इति मत्वा त म जते ॥ २८ ॥

' All actions are done by the qualities of Nature; the Self deluded by Egoism thinks himself the doer. But he O Mighty armed! who knows the essence of the difference (of the Soul) from the qualities and actions believing that the senses deal with the objects of sense is not attached.

The qualities<sup>2</sup> of Nature viz. Sattva or the mind, Rajas or the senses and Tamas or the body formed of the five principal elements are the real doers of action (*prakṛiteḥ kriyamānāni guṇaiḥ karmāni sarvaśaśaḥ*). The Ignorant Man whose conviction is that he is himself the body being unaware of this fact imagines 'I am the doer' (*ahankāra vimudhatmā kartāhamiti manyate*). But

1 Of Agā āpanachī varayakta boua / mhanajo nīantara asoul sāvadhāna / āpana svayeti janatīhi asona / ahartā āpana alicē hi jīno ||  
*Ohāmad nandālaha* !

Of Māyānta prakṛitīm vidyānmāyīnantu Maheshvaram—*Shrēta* 4 10

such is not the case with the Wise Man (*tattvavittu*). By separating spirit from matter, which includes all the materials necessary for action, he has realized the Self, who is far beyond even the feeling of Ego (*Aham*). He is unattached to action, because he knows that it means nothing but the acceptance by the senses of their respective objects (*gunâ guneshu vartanta iti matvâ na sajjate*) He is, therefore, the mere spectator or looker-on, as the cowherd is when the cattle are grazing. He is totally unaffected by actions, as the sky is by the wanderings of the birds, or the sun is by the multifarious transactions of the world. This is the meaning of the truth<sup>1</sup> or essence (*tattva*) of the difference<sup>2</sup> of the Soul, or spectator, from the qualities or senses and actions or acceptance of sense-objects (*gunakarma vibhâga*), he knows. The distinction, then, between an Ignorant and a Wise Man with regard to *actions* is, that the former identifies himself with the body and considers himself to be the *doer of them*, whereas the latter identifies himself with the Brahma and becomes an unattached<sup>3</sup> *spectator of them*, which he recognises as the dealings of the senses with the sense-objects. In the next verse, Shri Krishna advises the Wise not to upset the minds of the Ignorant, who are attached to the fruits of action.

प्रकृतेर्गुणसंमूहाः सज्जते गुणकर्मसु ।

तानकृत्स्नविदो मंदाकृत्स्नवित्र विचालयेत् ॥ २९ ॥

**“Those, who are deluded by the qualities of Nature, are attached to the actions of the qualities. A man**

1 Cf “Tattvam yathâtmyam vettiti tattvavit”

2 Cf Indriyeñ mbanâviñ guna / karma vishaya grahana / guna karma vibhâga kalaneñ / itukeñich || *Yathârthadîpikâ*

Vibhâjyate sarveshâm janânâm vikârinâm bhâsakatvena prithagbhavati iti vibhâgah

3 Cf Kiñ akartâ tari jari navhe âsakta—*Yathârthadîpikâ*.

of perfect Knowledge should not unsettle these dull men of Imperfect Knowledge<sup>1</sup>

The Ignorant Men for want of Knowledge of the Self identify<sup>1</sup> them selves with the three qualities of Nature mentioned above viz Sattva or the mind Rajas or the senses and Tamas or the body (*prakṛterguna sammudl lli*) They therefore indulge themselves in the actions enjoined by the Vedas considering themselves as the doers of them and are over-anxious to enjoy the fruits attached to them (*sajjante gunakarn asu*) Such men are called dull (*mandan*) and are said to be blinded by partial knowledge (*alṛitsna idali*) because they are too slow to comprehend the highest aims of the Vedas They are therefore not to be given instruction (*na vicahajet*) in disinterested (*nishk lma*) actions by the man of perfect knowledge (*lṛitsna id*) as it would only cause them to stumble Although Arjuna has not yet acquired practical knowledge of the Self he is made to hear precepts meant for the Wise (*Ātmajñānu*) only because the Blessed Lord wishes to favour him with the necessary knowledge and make him work for the welfare of the people In the next verse therefore Shri Krishna repeats the advice already given to Arjuna to offer all his actions to Him as sacrifice even when he has realised<sup>2</sup> the Self

मयि स्याणि य माणि सन्वस्यात्माचेतसा ।

निगर्हिनिममो भूया युद्धस्य विगतज्वर ॥ ३० ॥

**Dedicating all actions to Me with a mind centred in**

1 *Oṣ* Tati prakṛitiche jo kīñ purvokta guna / deha indriyēñ ānī ant hī rana / tay itellēhī ātmatvēñ m ātase purna / svarupa sphurana nīhīu mahānāñ ॥ *Oṣṭad nandalahari*

2 *Oṣ* Kīñ jñāna jālyīvarī / k. mārpana Mīzo thāñ kārñ / jēñ purvāñ bolīñ Hārī / tēñ yā prasangīu drīdhā karito yā shloki ॥ *Yatharthadīpikā*

**the Supreme Self, engage in battle without desire, egoism and mental fever."**

In the 9th verse<sup>1</sup> of this Chapter, it is stated that the world is fettered by all action other than what is performed for the purpose of sacrifice to Yajna or Vishnu, Who is Shri Krishna Himself. Therefore, He asks Arjuna to surrender all actions to Himself (*Mayi sarvâni karmâni samnyasya*) Arjuna would then naturally ask, 'How am I to do it?' The reply is '*adhyâtma<sup>2</sup> chetasâ*', which means 'when you do actions, you must remember that everything is God' But this would be possible for Arjuna to do, only when he is without desire (*nirâshih*) and is not affected by 'I'ness or 'My'ness (*nirmamo*). In this way, therefore, he is asked to fight heedless of consequences (*yuddhyasva vigatajvarah*) If he does so, he would be convinced that he is actionless, and he would be able to see Brahma itself in actions and would soon reach perfection. This dedication of all actions to the Personal God, by one who has realized the Self, is also recommended in the 24th verse<sup>3</sup> of Chapter IV. In the next verse, Shri Krishna says that even those, who do not possess Knowledge, would be saved<sup>4</sup> if they offer all actions to Him

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः

श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥ ३१ ॥

**"Even those men, who always practise this ordinance of Mine, full of Faith and not captiously, are freed from action."**

1 Of Yajnârthât karmanonyatra loko' yam karmabandhanah

2 Of Kîñ adhyâtmachitteñ karuñ / sarva âtmâ aiseñ smaroni / âshâ mamatâ rahita houni / kariñ karma || *Yathârthadârpikâ*

3 Of Brahmârpanam Brahma havir Brahmâgnau Brahmanâhutam.

4 Of Âtân nasonih jnâna / Maja sakala karmârpana jana / karitila tehi Madhusudana / taratila mhanato yâ shlokiñ || *Yathârthadârpikâ*

Even those Ignorant Men who in conformity with the view expressed by the World Saviour, always perform the necessary duties enjoined by the Scriptures disinterestedly and offer them as sacrifice to Him (*ye Me matamidaṁ tityamanuṣṭhānti māna āh*) would secure purification of heart acquire Knowledge of the Self and be released from the bonds of action (*mucyante te pi karmabhiḥ*) But to gain this end two<sup>1</sup> things are necessary : (1) the aspirant must be full of Faith in and Love for the Lord (*shraddha anto*) and (2) he must regard Him as blameless and not unreasonably find fault<sup>2</sup> with Him (*anasuyaṁto*) The details of both the points are given<sup>3</sup> in B G IV 9-10 and V 14-15 respectively In the next verse Shri Krishna describes the fate of those who do not care to follow the path recommended by Him

ये त्ये तदभ्यसूयतो जानुतिष्ठति मे मतम् ।

अयेना विमूढास्तापिदि नयानयेतस ॥ ३० ॥

‘ But those, who carp at My ordinance and disregard It know them to be deluded in all Knowledge devoid of sense and doomed to destruction

Those who are attached to the fruits of actions and have implicit faith in the optional (*Sakāma*) duties mentioned in the Vedas are the followers of the path of forthgoing (*Pravṛtti Marga*) They find fault with the path of return (*Nivṛtti Marga*) where the necessary

1 *Of* Mhanuṁ mhanato kīṁ shraddhā anta / shraddhā bhakti ti karuṁ yukta / āśi Māro thāṁ asuyārahita / kīṁ doṣa na thevaneu Majavari || *Yathārtādiptiḥ* :

2 *Of* Iaya doḥkhatmakā karmāchyā thāṁ / Ishvareṣu amhāḥ preriteṣu pābhi / yā Ishvareṣu sarvathā kṛpūchi n bhū / aśhi asuyā kahīṁ na kariti jo || *Ohṁsadanandalahari*

3 *Of* Janma karmacha Me divyam Madbhāvamāgataḥ and Na karitritvam na karmanī tena mubhyanti jantavaḥ

duties alone are to be performed disinterestedly (*ye tvetadabhyasuyanto nânutishthanti Me matam*). How can we expect them, under such circumstances, to abide in the teaching of the Lord? Their entire wisdom is wholesale folly (*sarva jñāna vimudhān*) They think they know the Vedas, but they know nothing. They are wanting in discrimination (*achetasah*), because they mistake the flower for the fruit, and they are destined to be ruined<sup>1</sup> (*nashtān*). When Arjuna saw that the God of Gods was displeased with those, who performed actions with an eye to material good, he entertained some doubt as to whether He disliked those also, who, having Knowledge of the Self, were found indulging in objects of the senses This, Shri Krishna solves in the next two verses.

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।

प्रकृतिं यांति भूतानि निग्रहः किं करिष्यति ॥ ३३ ॥

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।

तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ ३४ ॥

“Even a man of Knowledge acts in consonance with his own Nature ; all beings follow Nature ; what can restraint do ? The objects of the senses will stir the senses to like and dislike ; one should not yield to them ; they are foes, who throw obstacles in the way.”

1 Cf On the Pravritti Mārga the man is born again and again, brought to birth by desire, and born into the place suitable for the fulfilment of his desires, and each birth forges new links in the lengthening chain which binds him, on the Nivritti Mārga the man is born for the payment of the debts incurred by his past, and each birth breaks some link of the shortening chain which binds him ... All the instructions in the Gītā are for the consciousness on the path of return (*Nivritti Mārga*). They are useless, inappropriate, even harmful, for one who is still on the path of forthgoing (*Pravritti Mārga*) — *Methods of Yoga*

Even a man who has realized the Self is bound to do actions as his Nature<sup>1</sup> bids him (*siddisham cheshtate s'asy ih prakriteryu hi or inipt*) for it is the result of the actions of preceding lives which he cannot avoid. The Prakriti (Nature) is so powerful that when the time for action comes it makes him restless until he acts in conformity with it even against his resolution to act otherwise (*prakritim jñanti bhūtān nigrahah kim karishyati*) 'It is not', therefore what you *do* but what in your feelings and your thoughts you *are* which determines whether you are a Wise Man (*Jñāni*) or not. Whence then does the Prakriti acquire so much strength as to cow down even a Wise Man? She acquires it from the Personal<sup>2</sup> God Himself Who forms the bodies of creatures out of their own actions and in accordance with their last wishes just as a mother prepares various dainty dishes for her sons out of their own earnings. These bodies bear fruits at the determined times in the shape of actions and enjoyments or sufferings which no power on earth or in heaven can change. When it is not possible for anybody to prevent even trees from bearing fruit what living being would venture to contend against this Law of Nature? All must and do obey it. It is a hopeless task to resist. This is the reason why

1 *Of Tam vidyā karmānāṁ s' vārabheto p rya prajā ha—Uṛiś  
4 4 "*

*Prārabdha karmānām bho ādeva k lāyab—S' ruti*

Jñāni pana e prakṛitīnī asarathī cī hutī nathī kem ke temano pana maranāparyanta pr rabdha bhog vavun padē chhe. Atre prakṛitī shabdāno artha eo chhe ke dharmādharmanī anīskārathī pr pta karēll anādi vīdānā—*Drivedī*

2 *Of Jivāchechī nīvadunī karma / sharīren karī Saguna Brahman /  
jari gell vīdānā bhrama / to prārabdha yathā kālīnī bhogavi || Yathā rtā  
d pika*

Ishvarah sarva bhūtānām, yantrārudhānī m jayāt—*B G XI/III 01*



even such a great Sage as Vasishtha Rishi, the Preceptor of Shri Râma, 'wept for the loss of his sons, and would not be comforted'. Then, the question arises, 'if Nature is so potent, what is the good of the Shastras 1?' The answer is, 'Nature only acts through our likes and dislikes Withstand them and, then, you can follow the Shastras.' The senses naturally love some objects and hate others (*indriyasya indriyasyârthe râgadveshau vyavasthitan*) The Wise Man, however, is free from this sort of affection and aversion for sense-objects (*tayornavashamâgachchhet*) He regards the likes and dislikes as his 'ambushed foes' and obstructers on the Path of Knowledge (*tau hyasya paripanthinau*) He, therefore, never becomes a slave to them, as the Ignorant do. He, no doubt, acts for a time consonantly to his Nature, like others, but as soon as the period of enjoyment or suffering is over, he keeps himself aloof<sup>2</sup> from the Prakriti, as he then fully remembers the Self, whom his previous Karma (*action*) had caused him to forget for the moment he was under the dominion of his Nature, the Prakriti. Arjuna's doubt was, whether such a Soul was also disliked by Shri Krishna. The Merciful Father, by saying in reply that he is helpless, being forced to act against his wishes by a Superior Power, shows His deep sympathy to him, and suggests that He helps His Lovers in extricating<sup>3</sup> them-

1 *Of* Tyâre shâstra etalu kare chhe ke peluñ je sahañ-âri ajnâna chhe te tattva vivekathi khashedi nâke chhe etale yathârtha vâta samajâi râgadvesha nirmula thâya chhe — *Dvivedi*

2 *Of* Saratâñ titakâ bhogakâla / houñ nedî prakritichâ vitâla / rajju-vismaraneñ kshanaika vyâla / vâtâlâ to maga na dekhe adhishthânñ || *Yathârthadîpikâ*

3 *Of* Yâ doñ shlokñ bhâva / aisâ dâvi Devâdhudeva / svadâsâsa jo Vâsudeva / sodavi râgadveshâñ pâsumi || *Yathârthadîpikâ*

selves from the sway of the likes and dislikes and in maintaining their I see! Will to have nothing but God. It was on such a trying occasion like this that the Saint Tukārāma exclaimed<sup>2</sup> O Lord! I am fully cognizant of my defects but I am unable to control my mind. Stand O Nārāyaṇa! by my side and give evidence of the attribute of the Ocean of Mercy. Thou possessest I now find it a hard task to practise what I preach for O God! I am entirely in the power of the senses. Tukārāma says whatever be my imperfections, it is an undoubted fact that I am Thy servant and so, do not desert me O Thou my Father and Mother! Arjuna now sees that he is checkmated and that no other alternative is left for him than to fight. For this course however he has a thorough disgust and as the duties of his caste are arduous and cruel he wishes to know whether there would be any objection to his accepting those of a Brahmana which are simpler and more humane. Śrī Kṛṣṇa understands his mind and tells him in the next verse that this will not do.

त्रेयस्यधर्मो विदुषा परमार्थस्त्वुचितात् ।

स्यधर्मं निधनं त्रेयः परमार्थं मयायम् ॥ ३५ ॥

One's own duty, though meritless, is preferable to another's duty well performed. Better death in

blaktar 1 Mi kharar / bhar 1 Mi a-gro'1 kar / preman bhaktan  
choglar 2 / ah rna 2 Mi ritarar 1 // Janas Sug ra.

Radharaj jia Anina / abakta sonh'1 Apna / Marya blakti'1 gi  
jana / Mitha sulhara sarvārthi'1 // Ekant'1 bhagavata.

Chā k l 1 molai / bo a Vittala velon vell' // Tukārāma

1 Vade Commentary Chapter II verses 49 & 50

- Cf Māra māja lāo eti avaran / liya karu'1 mana anavara // Atin  
dla ub 2 r 1 : 2 r yan' / layanin li pan'1 a'1a kar // Vach'1 vade pari  
karane'1 Ladhina / Indriy'1 milhina jhālon Dorā // Tak'1 mhano jals'1 talai  
Taru daka / nadhari udari Mityabip'1 //

**( the performance of ) one's own duty ; another's duty is dangerous."**

The substance of all the Vedas is, that each man reaches the Supreme Goal of Life by following faithfully the duties of his own caste, though they be destitute of merit (*shreyân svadharma vigunah*). Even if the performance of one's duty results in death, he is enjoined not to swerve from it, for, his sticking to duty alone will enable him to secure<sup>1</sup>, ultimately, the highest good (*svadharma mûdhanam shreyah*). Although the duties of other castes may seem to be superior in merit, and even easier to perform satisfactorily (*paradharmâtsvanu-shlthitâ*<sup>2</sup>), yet, they are said to be full of danger<sup>3</sup> (*bhayâ-vahah*), because they are sure to lead one to hell. Arjuna is satisfied with this explanation, but, being anxious to know the procedure by which the actions of previous lives create forcibly a longing for sense-objects, even in a Wise Man who has self-control, puts the same question to Shri Krishna in the next verse.

अर्जुन उवाच अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।

अनिच्छन्नपि वाङ्मेय बलादिव नियोजितः ॥ ३६ ।

1 *Of* Sva sve karmanyabhinatah sañsiddhim labhate narah—*B G XVIII 15*

2 *Of* Itara varnâñchâ dhârma / to gunayukta uttama / anushlthînâsa barâ, tîrî svadharma / tochi shreya âpinî // *Yathâñthadipikâ*

3 *Of* Shraddhâhânistathâsuyâ dushtachittatva mudhate / pralâriterva-shrvartitvam râgadveshaucha pushkâlau / para dhârma ruchitanchetyuktâ dummârgavâhakîh // Paradharmen jneñ teñ hma sarva prakâreñ / naraka-dvâreñ hindavilâ // *Chitsadânandalaharî*

Pana je svadharma hoyâ, potînîñ varnâshrama tathâ adbhikârane yogya dharmâ hoyâ, teja pâlavô emîñ mînasrnuñ kalyâna chhe, dhume dhume adbhikâra vadhi moksha pâmarvînuñ ethiya brue chhe Pana paradharmâ etale potîne haju grahana karvâ yogya nahi eo dhârma, te svanushlthita etale sîre rite, gunavîlo hoyâ to pana bhayâñikarî chhe, kema ke je jeno yogya nathi tene te kanî libha na karatâñ hîñja karanirî thase — *Dîvedî*.

"But prompted by whom O Vârshneya (Descendant of Vrishni)! does a man commit sin even against his will compelled as it were by force?

Arjuna means to say — A Wise Man is acknowledged to be free from all desires and to possess self restraint and yet Thou O Lord of the Universe! sayest that he acts helplessly in conformity with his Nature Who is it then O Holy Preceptor! that impels to wrong acts even reluctantly (*atha kena prayukto yam plpam charati anichchhannapi balâdâ a nyojitah*) such a pious man who knows full well that it is a sin to indulge in sense objects? Tell me please O Thou Who art born in the family of my maternal grand father Vrishni! if not for my sake at least for the sake of my dear mother Kuntî Thy beloved aunt who this daring monster is that pushes a pure clean innocent Soul as though by force into the dirt of sinful deeds? The reply to this question occupies the rest of this Chapter In the next verse Shri Krishna answers<sup>1</sup> first the most important point *viz* who prompts him against his will to sinful deeds?

श्रीभगवानुवाच—काम एष क्रोध एष रजोगुणसमुद्भव ।

महारानो महापाप्मा वि येनमिह वेरिणम् ॥३७॥

**It is Desire It is Wrath, which is born of the quality of Rajas (the senses); mighty of appetite most sinful know that that is man's enemy in this path**

The root of all evil is this Desire (*kâma esha*) which is also known by the name of Wrath (*krodha esha*) into which it ends when it is not fulfilled It is

1 Of Avâ prashna uparathi sarva shâstranâ rahasyarupa tathâ alrarupa ekaja v ta Shri hri hna batavo ebhe —Del edi

2 Of Kâmât krodhobhijâyate—B G II 6

begotten by the quality of Rajas<sup>1</sup> (*rajoguna samudbhava*), which is the source of all motion and energy in creatures, and is the cause of the whole misery which the world suffers. One man lends money, another borrows it, but there is a third person, called an agent, whose business it is to see that the money received by the debtor is duly returned to the creditor. Similarly, the actions debited to the account of the Individual Soul in one life, are returned in another life, through Desire (*kāma*), which is the agent that caused him to do the actions. In the case of an Ignorant Man, it causes him to contract, through Egoism (*Ahaṅkāra*) and love of enjoyments, further debts, with which a man, who has Knowledge of the Self, is not burdened. It is to be understood, however, that Sages like Janaka<sup>2</sup>, who performed duties disinterestedly (*Nishkāma*) in previous lives, are not affected by Kāma. Shri Krishna speaks here of those persons only, who had desires in their past life, but who acquired Knowledge by performing the necessary duties disinterestedly and offering them as sacrifice to God in this life. This Kāma or Desire is said to be a devouring monster (*mahāśano*), which is never satisfied like the thirst of a diabetic patient, even if you offer it all the enjoyments of the world. If there be the least delay in securing the objects of gratification,

1 *Oḥ tamogunā yā kāmācheṣṭi kīṛṇa / parī pravṛittiṁ prapī hetuḥ hi rajoguna / nānā yonī uttama madhyama hina / sarvāni jāna rajogunāṁ hota || Dhṛtsādānandalahari*

*Jalīsa ādhāra kardama / tasyā rajāsa ādhāra tama / rāja bhavālatāṁ krodhabhrama / tama kūrī rajāsi || Chikhrīla vinā udāṭi / vīlonābhaya mṛttikā / kāmā nasatīṁ kroṭha śhrinkā / mīga lāṁcheṣṭi || Yathārthadīpikā*

2 He is, therefore, specially called 'Videhī' (without body), although, properly speaking, that epithet may be applied to any Wise Man who has attained to perfection.

it suddenly assumes the form of fell Wrath, and then, it is prepared to commit the most horrible sins (*mahapāpmā*) It threatens to attack every one that comes in its way and if it is not possible to injure others it will cause the person of whom it has taken possession even to break his own head. There is however one very important point which the World Preceptor suggests when he says that this *kāma* (*desire*) itself is *krodha* (*wrath*). It is this that the *kāma* which is directed to knowledge far from degenerating<sup>1</sup> into *krodha* secures Freedom. Such a *kāma* is always to be welcomed because it does not aim at worldly enjoyments. It marks the extinction of the quality of *Rajas* and the appearance of that of *Sattva* and may safely be called Love (*Bhakti*). The *kāma* which hankers after sense objects is only to be regarded as one's foe<sup>2</sup> in this Path of Knowledge (*tiddhyenamītha vairīnam*) because it ensnares even a dispassionate person for some time. As however Arjuna could not understand exactly how it was possible for one who was not a mere Seeker of knowledge but who had actually realized the Self to be so duped by *kāma* Shri Krishna explains to him the mystery in the two following verses by means of suitable similes.

धूमेनाविद्यते वह्निर्यथादर्शो भलेन च ।

ययोल्येनावृतो गर्भस्तथा तेोदमावृतम् ॥ ३८ ॥

1 Cf. *Kṛiṇī t. ma ten vishaya / rajoguna jo teṇī indriya / kāma indriya v san. maya / vishayāḍi ireu* // *Jāiseñi bhūmivarila ealila / ealila yogē bhūmī ebhikh la / gadhula ja eū ebhikh l. chī varila / hoyā teṇichī nīṭala anyatra* // *Teñi bharatañ pīṭr ntarīñ / gadhulātī na diṣo tayā nīrī / kāma Bhagavad bhaktiṭṭa y parī / na p rīnāma pīve krodhāchū* // *I it / arthadīpikā* \*

2 Cf. *Akamaṭab kriyā lī kīshchiddriśhyante neha kasyachit / yadyaddhī kurute jantustattatkāmasya cheshtitam* // *Mānu Smṛti*.

Aho svayēñ ak. machī aprāna / k ubhīhī kriyā nupajati trayī līguna / ānī jēṭ jēu karma kari h. prānī / na / to cheshtā purna kīmachchē / *Chātsad anandalahari*

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।

कामरूपेण कौतेय दुष्पूरेणानलेन च ॥ ३९ ॥

“As fire is enveloped by smoke, as a mirror by dirt, as the foetus by the amnion, so is this (Knowledge) enveloped by it. Knowledge, O Kaunteya (Son of Kunti) !, is enveloped by this perennial enemy of the Wise in the form of desire, which is insatiable, like the flame, of fire.”

Just as fire is surrounded by smoke ( *dhūmenāvṛityate vahnī* ), so too is the Knowledge of the Wise concealed by Desire ( *kāma* ), but, by blowing the wind of self-restraint, they kindle their flame of Knowledge and lessen the smoke of Desire, which disappears altogether when the wood of the result of past actions has been fully burnt. This is possible in the case of those whose wood is dried up, but, when the wood is wet, it gives out a very large quantity of smoke. The Knowledge of the Sages, who were full of dispassion in their past lives, like Sanaka<sup>1</sup>, remains a live fire, and the smoke of Love, which the sandalwood of disinterested actions offered to God, like those of Janaka, emits, is full of fragrance. When the mirror of Sattva ( *pure mind or Knowledge* ), in which one is able to see the Self, is clouded by the dust ( *ādarśo malenācha* ) of the contact of the senses and the sense-objects, brought about by previous actions, even a Wise Man must be helpless. Nay, when the time for action or enjoyment comes, it is enwrapped by Kāma, as the babe, unborn, is by the amnion<sup>2</sup> ( *yatholbenaṁvṛito garbhastathā tenedamāṁitam* ); but, when the period of retribution is over, it disappears of itself, just

1 Of Sanakāchā jñānīnā / boum uralā nīgala / Janakāchā puny āgaru kerala / jale to dhumia vṛitā na dīce // *Yathārthadīpikā*

2 Of Agā garbhāchī khola / tyāsa veshti jāśā garbha nāla / tīśā yet ā bhoga kala / sattvīśā kīma veshtito // *Yathārthadīpikā*

as the amnion disentangles itself when the time for birth approaches. It (*kāma*) would have taken a permanent seat in the heart of the Wise and enveloped their Knowledge (*atītam jñanamātrā*) if they had regarded it as their friend as the Ignorant do. The Wise (*jñānī*) watch it every moment with jealousy as their unrelenting foe (*nityavairīnā*<sup>1</sup>) sin in the form of desire (*kāmarūpa*) which deprives them of the joy of the Self by throwing dust into their eye of knowledge and by generating waves after waves of the ideas of enjoyments. They are fully aware that it is not only difficult to satisfy<sup>2</sup> it (*dushpūra*) with anything but that its appetite increases by the objects it enjoys as that of the fire (*anālenācha*) by the offerings of ghee made to it. For this reason without the least trouble they are able to recover their normal condition but one who is only a candidate for Knowledge like Arjuna cannot achieve this without strenuous efforts. Shri Krishna therefore describes for his information the strong position of Kāma in the next verse

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।

एतैर्विमोहयत्येव ज्ञानमावृत्य देहिनम् ॥ ४० ॥

‘ The Senses the Mind<sup>3</sup> and the Reason are said to be its seat ; through these by enveloping Knowledge it deludes the dweller in the body

This powerful thief of a Kāma (*esha*) causing the

1 Of Jñānārāṇa pana prakṛti uparaja jīya chhe to temano kama thāya pana tene teo nityavairi gani hanatāya rebe no tetiḥi piya nahi eja tēmanimāḥi ne ajnānimāḥi phera chhe — *Devadā*

Of k. māsaṅkalpovichikīḥitāḥitī — *Śhruti*

3 Of Na jātu kāmah kamān mupabhoḥena śāmyati / havishī kṛishna vartmeva bhuya evābhivardhate ॥ *Yanu Smṛiti*

4 Mind is the faculty which ponders over things as such or such whereas Reason is that which finally determines.



sun of the Knowledge of the Wise Man to set (*jñānam āvṛitya*), and securing abode in the Senses, the Mind and the Reason (*indriyāni manobuddhirasyādhishthānamuchyate*), steals his wealth of experience (*etaiv vimohayati*). The 'Jñāni' (Wise Man) is called here '*dehinam*' (the embodied Self), because, although he has acquired Knowledge of the Self in this life, yet, the debt, which he contracted in the past life as Jīva (the Reflected Self or the Individual Soul), he is bound to pay in that capacity only. Therefore, when the time<sup>1</sup> for action comes, Egoism (*Ahaṅkāra*) takes possession of his Reason, and the Self, reflected in the vehicle of Sattva, enjoys<sup>2</sup> or suffers the fruits of past actions. When the enjoyment or suffering is over, both Egoism and the Reflection disappear, and the Individual Soul becomes once more the Universal Soul. This is the result of the self-control, which he practised before Self-realization. For, this Kāma is sure to destroy the Knowledge as well as the Wisdom of the man, who, without being able to conquer his senses and to work disinterestedly, enters on the Path of Knowledge. Shri Krishna, therefore, advises Arjuna, in the next verse, to master his senses first, and then, to cast off Kāma.

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।

पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥ ४१ ॥

“Therefore, O Bharatarshabha (Noblest of the descendants of Bharata) !, first control your senses, then put an end to this sinful thing, destructive of Knowledge and Wisdom.”

Arjuna is asked for that reason (*tasmât*), here, first

1 *Of* Taisâ prâpta hotâñ bhoga / buddhisya ghâde ahaṅkârayoga /  
chidañisha pratibimbom sañyoga / tyâñta ghade sul-haduhkhâchâ ॥  
*Yathârthadhyâ*

2 *Of* The point is explained in detail in Chapter XV 7—10  
'Mamaivâñsho ... jñânachakshushah'

(*ādau*) that is before Self realization to constrain the senses (*indriyāni nyamya*) with a firm resolution<sup>1</sup> not to have any enjoyments. By calling him the noblest of the descendants of Bharata (*Bhārdtarshabha*) the Blessed Lord implies that he is sure to achieve this. Then after he has acquired the necessary Knowledge he is enjoined to slay the sinful monster (*pāpmanam prajāḥ hyenam*). For if the senses are not conquered before the acquisition of Knowledge the Kāma will destroy<sup>2</sup> (*nāśhanam*) the purity of the mind (*Shuddha Sattva*) which alone enables one to realize and retain both Knowledge (*Jñāna*) and Wisdom (*Vijñāna*). The Knowledge of the pure Self acquired by separating matter from spirit is called Jñāna or Vyatireka Jñāna (*Knowledge or Analytic Knowledge*). The Knowledge that the whole Universe is the Self or God or that matter itself is spirit is called Vijñāna or Anvaya Jñāna (*Wisdom or Synthetic Knowledge*). An aspirant who hastens to acquire Knowledge and Wisdom without sufficient practice in self restraint has every chance of falling from Yoga (*i.e.* of being *Yogabhirashita*) just as a prince who ascends the throne without a proper study of politics or the science of government is in danger of being deposed. Here a question arises 'Why

1 *Of* Taise raga dvesha jarī nimllo / tari Brahmicheṇ svarājya ālen //  
*Jñ nāśhanam*

Suffice it to point out here that this whole passage III 37-43 (and verse III 34 above, as well) states definitely in unmistakable unarguable terms that desire anger selfish impulse in all its forms is *the enemy* against whom Shri Krishna calls Arjuna to arms. If this is *not* moral instruction and of the broadest, clearest best we may as well give up trying with it — *Kurukshetra b, F T Brooks*

2 *Of* Jñānavyatireken shuddhatma tattva / vijñāna visblehna jñānān  
 vayeṇ sarvatmakatva / dohina anubhavi jñān shuddha tattva / tyāsa nashila  
 hā kāma // *Yatpārthadipi?*

ould the conquest of the Senses alone be insisted on, when the Mind and the Reason are also said to be seat of Kâma?' The reply<sup>1</sup> is as follows The ma, dwelling in the Reason, first determines always have enjoyments Then, the Mind begins to ponder r them through Kâma, which has its seat there also. , it can do nothing until the Senses come in contact h the Sense-objects If this is, therefore, somehow vented<sup>2</sup> by dispassion, it becomes helpless and, ng enfeebled for want of nourishment, is forced to render, like the insurgents in a fortress, who are rved into capitulation<sup>3</sup> when the supplies of food l water are cut off Shri Krishna now mentions, he next verse, the process of acquiring Knowledge he Self

इन्द्रियाणि पराण्याहुर्िन्द्रियेभ्यः परं मनः ।

मनस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ ४२ ॥

hey (the Shrutis<sup>4</sup>) say that the Senses are

1 Of Sarvadâ bhogâve vishaya / hâ buddhiñta kâmachâ nischaya /  
a nânâ sañkalpa rupa hoyâ / mana baleñ kâmachyâ // Tathâpi jo to  
a / ghade hotân indriya vishaya yoga / bhogiñ vairâgya hotân lâge roga /  
âsa jo ase manabuddhiñta // *Yathârthadîpikâ*,

2 Of Mbanoni sarvânñ indriyânchyâ vritti / vishayânñvari jâvoñ  
vyâ sumatî / itukeni kâmachî hotase gâ shânti / varma sumatî aiseñ  
/ *Ohitsadânandalahari*

3 Of When a man begins to long for liberation, he is taught to  
tise renunciation of the fruits of action, that is, he gradually  
icates in himself the wish to possess any object, he at first voluntarily  
deliberately denies himself the object, and thus habituates himself  
o contentedly without it, after a time he no longer misses it, and he  
s the desire for it is disappearing from his mind — *The Ancient*  
*Tom*

4 Of Indriyebhyah parâhyarthâ arthebhyascha param manah / mana-  
parâ buddhurbuddherâtmâ mahânparah // Mahatah paramavyaktam  
ktâtpurushah parah / purushânnaParam kinchitsâ kâshthâ sâ parâ  
// *Kathop. 1 3 10 & 11*

beyond<sup>1</sup> (the gross body and the sense-objects) the Mind is beyond the Senses, the Reason is beyond the Mind and what is beyond the Reason is He (the Self)

Everyone naturally identifies<sup>2</sup> himself with the gross or dense body<sup>3</sup> (*Sthula Deha*) although it cannot be the Self because it is formed of the five principal elements (*Pancha Mahabhutas*) and it does not know it self nor others as is apparent from the sight of a corpse. We are told in the Paingala Upanishad that in this body<sup>4</sup> hair skin nerves flesh and bones are of the essence of Prithvi (*earth*) saliva urine blood semen

1 *Of Ityadi bh va po if / to mukha neta muletef samaje hriti / kin indriya p likhe mhanatfehli goshti / kalali kin indriyen palikade m'bul huni ||* *Yash rthasipika*.

2 *Of To know ourselves as nothing but our physical body is the densest na u r and the most mischievous ignorance. We often find proofs of this separateness of the physical and mental bodies from facts which present themselves in our daily life. We fail to correlate the experiences of our body or even of our senses when our mind is absent from them and absorbs in some other direction. It is the mind that feels pain or pleasure not the body neither the senses. The physician through the action of drugs causes the attribute of Tama to assert itself and cover the mind's perception with its dark veil so that the patient may not feel the pain of a serious operation on the body while we feel no pleasure in eating or drinking if our mind is away from them.—Dharañi*

3 *Of The whole human body is like a clock of which the physical covering is its case and the astral body its works. As the mechanical part of a clock is the real clock and its case with its dial and hands forms its covering by which it indicates its working so the astral body is the mechanical part of the human body and the physical body is its case through which it indicates its operations. Though far from perfect the analogy is very suggestive. For instance, the mechanical part of the clock cannot serve its purpose without the aid of the case dial and hands. The astral body likewise cannot be of any use without the co-operation of the physical body.—Dharañi*

4 The details of the so called four bodies (*Deha Chatusthaya*) are given thus in the Bodha Srigara of Shri Nārāyaṇa Mahārājī —

and sweat are of the essence of Âpas (*water*), hunger, thirst, fatigue, sleep and copulation are of the essence of Agni (*fire*); moving, running, breathing, stretching and contracting are of the essence of Vâyu (*air*), and passion, anger, avarice, delusion and fear are of the essence of Âkâsha (*space*). Now, if one were to argue that we must be the body itself, on the

| I Sthuladeha    | II Sukshmadena<br>mhanaje<br>Lingadeha | III Kâranadeha   | IV Mahâkârana-<br>deha.   |
|-----------------|----------------------------------------|------------------|---------------------------|
| 1 Jâgrîdavasthâ | 1 Svapnâvasthâ.                        | 1 Suptyavasthâ   | 1 Turyâvasthâ             |
| 2 Vishvâbhimânî | 2 Tajasâbhimânî                        | 2 Prajnâbhimânî  | 2 Pratyagâtmâ-<br>bhimânî |
| 3 Netrasthâna   | 3 Kanthasthâna.                        | 3 Hridayasthâna  | 3 Murdhnuasthâna          |
| 4 Sthulabhoga   | 4 Pravivittabhoga                      | 4 Anandabhoga    | 4 Paramânanda-<br>bhoga.  |
| 5 Vaikharivâchâ | 5 Madhyamâ-<br>vâchâ                   | 5 Pashyantivâchâ | 5 Parâvâchâ               |
| 6 Rajoguna      | 6 Sattvaguna                           | 6 Tamoguna       | 6 Shuddha-Sattva-<br>guna |
| 7 Akâramâtrâ    | 7 Ukâramâtrâ                           | 7 Makâramâtrâ    | 7 Ardhamâtrâ              |

The components of the Gross Body are —

| I Prithvi | II Âpa    | III Teja    | IV Vâyu             | V Âkâsha |
|-----------|-----------|-------------|---------------------|----------|
| 1 Roma    | 1 Lâla    | 1. Kshudhâ. | 1 Chalana           | 1 Kâma   |
| 2 Tvachâ  | 2 Mutra.  | 2 Trishâ.   | 2 Dhâvana           | 2 Krodha |
| 3 Nâdi    | 3 Rudhira | 3 Âlasya    | 3 Nirodhana         | 3 Lobha  |
| 4 Mânîsa  | 4 Reta    | 4 Nidrâ     | 4 Sampra-<br>sârana | 4. Moha  |
| 5 Asti.   | 5. Sveda  | 5 Mûthuna   | 5 Akunchana         | 5 Bhaya  |

ground that we actually feel so he may be refuted by saying that we also feel ourselves to be the different bodies we assume in our dreams and yet, we never identify ourselves with any of them when we are awake Thus setting aside the five principal elements—Earth Water Fire Air and Space and the five principal sense-objects—Sound Touch Form Taste and Odour (*indriyaṃ paranyāhuh*) we come to the subtle or astral body (*Sukshma Deha*) of which the components are — (1) The ten Senses (the five organs of perception or Jñānendriyas *viz*, Ear, Skin Eyes Tongue and Nose representing the senses of hearing etc and the five organs of action or Karmendriyas *viz* Mouth Hands Legs and the Organs of Secretion and Excretion) working through the five Pranas (*life-breaths*) *viz* Vyana Samana Udāna Prana and Apana (2) the Mind (*Manas*) including Egoism (*Ahankara*) and (3) the Reason (*Buddhi*) including both the Secular (*Mahat*) and the Pure (*Avyakta* or *Chitta*) This last (*Chitta*) which enables one to distinguish Sat from Asat is called Conscience<sup>1</sup> in English As a matter of fact Manas

The components of the Subtle Body are —

| I Prithvi  | II Apā    | III Teja  | IV Vayu  | V Akasha      |
|------------|-----------|-----------|----------|---------------|
| 1 Shabda   | 1 Vak.    | 1 Shrot   | 1 Vyāna. | 1 Antahkarana |
| 2 Sparsha. | Pañi      | 2 Tyak    | Samana.  | 2 Mana.       |
| 3 Rupa.    | 3 Pada    | 3 Chaksha | 3 Udāna  | 3 Buddhi      |
| 4 Rasa     | 4 Upastha | 4 Jivha   | 4 Prana  | 4 Chitta      |
| 5 Gandha.  | 5 Gada.   | 5 Ghrana  | 5 Ap na  | 5 Abankara    |

<sup>1</sup> *Of Yā & ā andvivekabuddhisacha ingrajūta Conscience aseñ mhañata.*—*Gitarahasya*

(*Mind*), *Buddhi* (*Reason*), *Chitta* (*Conscience*) and *Ahankâra* (*Egoism*) are only the four modifications of *Antahkarana*<sup>1</sup> (*Heart, lit., internal organ*) The state devoid of thought (*Nirvikalpa Sphurana*) is the function<sup>2</sup> of *Antahkarana*, Thought (*Sankalpa*) that of *Manas*, Certitude (*Nischaya*) that of *Buddhi*, Memory<sup>3</sup> (*Anusandhâna*) that of *Chitta* and 'I' ness (*Ahampratyaya*) that of *Ahankâra* This distinction is to be regarded as scientific, for, in practice the terms are used indiscriminately These five so called internal organs (*Antahkarana*<sup>4</sup> *Panchaka*), entering the organs of perception, through the different life-breaths, in accordance with

1 *Of* *Buddhi* ânî *mana* yâ *dona* *shabdâñkherija* *antahkarana* *va* *chitta* *he* *dona* *shabdahî* *prachârâñta* *âbeta* *Paikîñ* *antahkarana* *yâ* *shabdâchâ* *dhâtvartha* 'âñtaleñ *karana* *mhanaje* *indriya*' *asâ* *asalyâmuleñ* *tyâñta* *mana*, *buddhi*, *chitta*, *ahankâra* *vagaire* *sarvâñchâcha* *sâmânyatah* *samâvesha* *hoto* —*Gîtârahasya*

2 *Of* *Nirvikalpaspurana* *teñcha* *antahkarana*, *teñcha* *sañkalpavikalpât-* *maka* *mana*, *teñcha* *nischayâtmaka* *buddhi*, *teñcha* *anusandhânâtmaka* *chitta*, *teñcha* 'mi' *mhanuna* *pravritta* *hoteñ* *to* *ahankâra* —*Shri Nârâyana Mahârâja*

3 *Of* *Tevîñ* *hinchit* *smaratâñ* *chitteñ* —*Shri Nârâyana Mahârâja*  
'*Chittachaitanyayoga*' is so called, because the *Chitta*, by always remembering the Self, becomes *Chaitanya*.

4 *Of* *Yâ* *antahkaranapanchakâcheñ* *karîtvâ*, *bhokîtvâ* *sâñguñ* *Antah-* *karana* *vyânâvâyuche* *âdhâreñ* *shrotenindriyadvâreñ* *rîghuna* *shabdavishaya* *bhoguna* *vâgendriyeñ* *bolateñ*, *va* *mana* *samânâvâyuche* *âdhâreñ* *tvaginindriyeñ* *rîghuna* *spâishavishaya* *bhoguna* *hâtâñnyîñ* *deteñ* *gheteñ*, *va* *buddhi* *udânâvâyuche* *âdhâreñ* *chakshurindriyeñ* *rîghuna* *rupavishaya* *bhoguna* *pâyîñ* *yeteñ* *jîteñ*, *va* *chitta* *prânâvâyuche* *âdhâreñ* *jîvhendriyeñ* *rîghuna* *rasavishaya* *bhoguna* *upastendriyeñ* *ratî* *mutrotsarga* *karteñ* *va* *ahankâra* *apâna* *vâyuche* *âdhâreñ* *ghrânendriyeñ* *rîghuna* *gândhavishaya* *bhoguna* *gudîñ* *malavîsarga* *karîto* *Yâstava* *karmendriyeñ* *pâpapunyâcheñ* *karîtvâ* *va* *jñînendriyeñ* *sukhadubkhâcheñ* *bhokîtvâ*, *heñ* *sarva* *antah-* *karanapanchakâchecha* *mâthâñ* —*Shri Nârâyana Mahârâja*

the previous tendencies (*Purā Saṁskāra*<sup>1</sup>) enjoy the sense objects and in the same way by means of the organs of action perform the functions of talking listening walking secreting and excreting. They are therefore necessarily responsible<sup>2</sup> for the acts of merit and sin done through the organs of action (*Kartritva*) as well as for the happiness and misery enjoyed through the organs of perception (*Bhoktritva*). The Self who stands aloof as a mere witness of this phenomenon has got nothing to do with them and yet alas! is held responsible for them simply because he identifies himself with them. When one however separates himself from this subtle body also that is from all the 24 elements (*Tattva*) mentioned here he realizes the Self and becomes free. The Shruti when it says that the Sense-objects are beyond the Senses (*Indriyebhyaḥ paraḥ artha*) refers not to the sense objects themselves which go with the gross body but to their ideas which the mind ponders over. The Mind is necessarily beyond<sup>3</sup> or separate from the senses (*indriyebhyaḥ param manasā*) because it actually sees the, senses enjoying the objects of the sense. In the same way the Reason which watches the workings of the Mind must be beyond or distinct from the Mind itself (*manasastu parā buddhiḥ*). Lastly the Self whose chief instrument

1 *Vide* para (°) or *His Laws and Government* in the Chapter entitled Theology

2 *Of* Kārya karana kartritve hetuh prakṛtiruchyante / puruṣaḥ saḥśadbhāṁ bhoktritve heturuchyante || *B G XIII 20*

3 *Of* Indriyēṇ para mahanaje palikadachin indriyanchya palikadacheṇ manas manicheyāhi palikade buddhi ān jo buddhicheyāhi palikade (to) to (Ātmā) āhe — *Gitarahasya*

Itarā shabdāno artha ahlū sukshma eo karavāno ebhe ekaekā hi uparā vadhāre sukshma ne tithi teni teni nichenā vishayāno avabhasaka eka artha levāno ebhe — *Drivedi*



in material as well as spiritual matters is the determining faculty of Reason, and who alone is present in deep sleep, in which state the Senses, the Mind and the Reason one and all disappear, cannot but be beyond Reason (*yo buddheh paratastu sah*). If the Self were absent or unconscious during profound repose, how could he, when awakened, remember the joy he then enjoyed, and say with certainty that he had sound sleep<sup>1</sup> The fact is that, owing to the absence of the necessary instruments during deep sleep consciousness (*Sushupti Avasthâ*), he was unable to manifest himself for some time, but, as soon as he recovered the use of them, he could communicate his experiences without difficulty. Just as the reflection of the sun in the water, lying in the open space in front of a house, throws light on its walls, so, the reflection of the Self (to be realised) in the water of the Reason<sup>1</sup> in the Subtle Body, casts its lustre on the gross body, which produces its activities<sup>2</sup>. Although, properly speaking, there are only two bodies—the Gross (*Sthula*) and the Subtle (*Sukshma*) we find two more given in some philosophical works<sup>3</sup>, viz., the Ignorance

1 *Of* Teñ mahattattva jâleñ Brahmâ / srishti karâvi hâ tyâchâ mahimâ /  
buddhi je sthâvarajañgimâ / te sarva aûsha tyâ mahattattvâche //  
*Yathârthadîpikâ*

2 *Of* Aûganîñ surya jalîñ pratibimbîta teja gharâñtîla bhiûtivari /  
teneñ dise udakâñtîla bhâskara mukhya kalâ ravi tyâ upari // Jistava indriya  
deha sachetana jîniva mûpana te dusari / Shriguruvâkya kale mbane  
Vâmana te paramâñtha kalâ tisari // *Vâmana Pañdita*

Thus we see, that this human being is composed first of the external covering, the body Secondly, of the finer body, consisting of mind and intellect, and egoism and sensation Next, behind these, is the real Self of man We see also that all the qualities and powers of this gross body are borrowed from the mind and that the finer body or mind, borrows its powers and luminosity from the Soul standing behind it—*Swâmî Virehânanda*

3 *Of* Tisarâ deha kârana ajnâna / chaauthâ deha mahâkârana jnân /  
he chîri deha nirshutîñ vijnâna / Parabrahma teñ // *Dâsabodha*.

of Brahma, called the Causal Body (*Ādṛāṇa Deha*) and the Knowledge of Brahma called the Great Causal Body (*Mahā-Ādṛāṇa Dehī*). So far is the explanation of the Analytic knowledge (*Vyākṛāṇa Jñāna*) given in the verse. It will be seen that it also suggests Synthetic knowledge (*Anvāyī Jñāna*) when we supply the ellipsis viz. that there is nothing beyond or separate from the Self. This point however, is made more clear in the Shruti which says distinctly that there is nothing what ever beyond Him Who is the Supreme Goal (*Puruṣaḥ param kinchitsā kṛtsī tathā sā paraḥ gatiḥ*). The meaning is that matter has no separate existence but it is the spirit only assuming an unreal form just as the false appearance of a serpent is nothing but the rope itself. After giving here theoretical description of the Path of Knowledge Shri Krishna advises Arjuna in the next verse to know the Self by actual experience and to do away for ever with the sinful Kāma.

एवमुक्ते परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।

जहि शत्रुं भक्षानाक्षो नामक्य दुःखसदम् ॥ ४३ ॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे

श्रीकृष्णार्जुनसंवादे धन्ययोगो नाम तृतीयोऽध्यायः ॥

'Thus, knowing the Self who is beyond the Reason and making the Mind steady in Him by the Reason O Mighty armed ! destroy the enemy in the form of Desire difficult to conquer. Thus ends the Third Chapter, entitled The Yoga of Action, in the dialogue between Shri Krishna and Arjuna on the Yoga Philosophy of the Knowledge of the Eternal in the glorious Upanishads of the Bhagavad Gītā.

Arjuna is asked in this verse to secure in the way shown (*evam*) a practical Knowledge of the Self (*buddheh param buddhvā*) and by continuing the practice

of self-restraint, already recommended, to preserve the purity of his Reason. Thus, mighty-armed (*mahâbâho*) as he is, he would be easily able to make his Mind<sup>1</sup> steady in the Self (*sañstabhyâtmanamâtmanâ*) and to slay the desire-bodied foe, whom it is very hard to overcome (*jahi shatrum kâmarupam durâsadam*). Shri Tukârâma Mahârâja describes the blissful result of the practical Knowledge of the Self he gained, in the following<sup>2</sup> words

"I witnessed the death of my body with the eye of my Reason, and that exultation of Self-realization was indeed unique! All the three worlds thrill with joy, when I realize myself to be all. Through Egoism, I once identified myself with the gross and subtle bodies, but, through its abandonment, I have become infinite. The mourning of births and deaths is over, as I am now far far away from all limitations of Ignorance. Nârâyana has given me shelter in His Abode; I will, there-

1 Cf. *Tarî buddhuparatâ âtmâ samajoni / tayâcha nischayâtmaka buddhi-karuni / mana tyâ svarupiñ yojuni / mâniñ vauri hâ kâma || Yathârtihadipikâ*

Atmanischayâtmaka ye buddhi karuna / âtmavarupiñ kariñ manâcheñ sthirapana / maga sarva purushârthâchâ ghâtaka jâna / tyâ kâmateñ purna bhasma kariñ || *Ohatsadânandalahari*

2 Cf. *Âpuleñ marana pâhileñ myâñ dolâñ / to jâlâ sohalâ anupamya || Anandeñ dâtalhiñ tihî tribhuvaneñ / sarvâtmakapaneñ bhoga jâlâ || Ekadeshiñ hotoñ ahankâreñ âthilâ / tyâchyâ tyâgeñ jâlâ sukâlâ hâ || Phitaleñ sutaka janmamaranâcheñ / mî mâzyâ sañkocheñ dui jâlôñ || Nârâyaneñ dilâ vasâtisa thâva / thevuniyâñ bhâva theloñ pâyñ || Tulâ mhane dileñ umatuni jagiñ / ghetaleñ teñ aũgiñ lâvuniyâñ ||*

Pana yâpekshâñ hi balavattara pramâna mhanaje sâdhusantâñchâ anubhâva heñ hoyâ Mâgila siddha purushâñchyâ anubhavâcheñ varnana râhuñ dyâ, pana agadhî ahlade Bhagavadbhaktashîromani Tukârâma buvâ yâñniñhi — "Apuleñ marana pâhileñ myâñ dolâñ / to jâlâ sohalâ anupamya ||" aseñ yâ paramâvadhichyâ sthîticheñ alañkârîka bhâsheñta mothyâ kautukâneñ va dhanyatâpurvaka varnana keleñ âhe — *Gutârahasya*, (*Adhyâtma*).

fore keep Faith in Him and lie at His Feet. *Tukā* says that the impression or form of the Personal God which is traceable everywhere in the world have I assumed on my own Impersonal Self.

The discourse which ends in this verse begins with the question<sup>1</sup> which Arjuna asked to ascertain whether he was to follow the Path of Action or that of Knowledge (*Tadārambhadānischitya—III 2*). The answer he received was that both were necessary<sup>2</sup> (*Lokesmin dīdhitā nishthitā—III 3*) the former for purifying the mind (*Naishkarmyam purusho shnute—III 4*) and the latter for making it steady in the Self (*Saṁstabhyatmadnamatmanā—III 43*). Janaka and the ancient Sants followed the same course (*Janakādayah—III 20*). Nobody is able as Arjuna wished to escape from act by shunning action nor is it possible for any one to remain actionless even for a moment as every one is helplessly driven to action by the qualities of Nature. In accordance with the Divine arrangement made for the fulfilment of the debt contracted by the Individual Soul in the past life (*Nahī kascit kṣhanamapi sarvaḥ prakṛitijairgunath—III 5*). The maintenance of the body

1 Cf. But to live and act in the world yet be above it this is a mingled and confusing word, the sense of which he has no patience to grasp—*Essays on the Gita* by Aurobindo Ghose

2 Cf. The Paramahansa says, 'No greater mistake can be committed than to look upon work as the be-all and end-all of human life. Work is the first chapter of human life. God is the conclusion. Thou must be careful to take up only such works as come in thy way—such works as in as appear to be of a pressing necessity. Do not seek them—do not seek more work than thou canst well manage. If thou dost, thou wilt lose sight of the Lord. Work or the performance of one's duty is the means and God is the end. At the same time he was strong in his declaration of that weakness which despises work while the heights of Realisation are yet beyond reach. He says

It is possible for him alone to give up all work who hath seen who hath realised God."—*Life and Teachings of Shri Ramakrishna Paramahansa* by G. A. Natesan & Co

at any rate, stands in need of its daily round of work (*Sharirayâtrâpi* III. 8). Action is, therefore, unavoidable, and yet, whether it be good or bad, it is sure to tie us up (*Karmabandhanah* III. 9), though in different ways. The shackles of good actions are of gold, for, they bring us worldly happiness, and the shackles of bad actions, which bring us misery, are of iron. The only way to get out of the difficulty, suggested by Shri Krishna, is that it should be performed for the purpose of sacrifice to God (*Yajnârthât* III. 9), by which alone it loses its binding power. What is the meaning of sacrifice, then? Sacrifice does not mean the ceremony<sup>1</sup>, popularly known by that name, but it means freedom from every desire except that of Self-realization, and a full belief in the fact that we are not the doers, but the mere spectators, of action. God takes charge of the actions thus offered, just as Government appropriate all unclaimed property, and in return provides the aspirant with the materials

1 Even the ceremony mentioned in the Vedas has a deep meaning. *Vide* B G IV 24 "Brahmârpanam Brahma havir *ś*c"

*Of Kâshtîñ jaisâ vaishvânara / yatneñ tyâchî sâkshâtkâra / taisâ âtmâ  
agochara / yatneñ bhete muniteñ // Kâshtîñ agni manthaneñ / dehiñ âtmâ  
shravana mananeñ / prâpta hoto yatna karaneñ / sâmarthya âhe toñvari /  
Shravanachi te adharârani / manana jeñ teñ uttarârani / deha kâshtîñ âtmâ  
vanhi / prakata hoto // Manthana to hâ vichâra / mididhyâsa to rajju thora /  
vishaya hotyâ sâkshâtkâra / âtmavanhichâ // Jnânendriânchiñ kundeñ thora /  
pancha vishaya te bavya sâra / pashu to hâ ahânikâra / yajnakartya yogyâchâ //  
Udgâtâ to prâna / karmendriyeñ ritvik jâna / sadasyavritta antahkarana /  
hoteñ jâna chitta, mana // Yajmiñ buddhi Brahmâ chatura / vivekâchâ  
mandapa thora / jnâna yajnâchâ siddhasambhâra / hoto ye riti // Svânubhuta  
sundara vadhu / yajamâna vastu svatahsiddhu / yâchâ mahimâ agâdhu /  
anrīvâchya // Aisâ yajna ghadâvâ / mhanona yatna karâvâ / âtmâ vichâreñ  
prakatâvâ / deha kâshtîñ // Jnânasâgara*

The misunderstanding of the true meaning of 'sacrifice' led to the evil practice of offering animal sacrifices, which necessitated the incarnation of Buddha, as pointed out in the Introduction.

necessary for Self realization such as purity of heart (*Antakkarana Shuddhi*) Love (*Bhakti*) company of Saints (*Satsaṅgati*) and others. It is however, essential that the Seeker of Knowledge does necessary work only (*Niyatam kuru—III 8*) and abandons entirely optional duties prescribed by the Vedas (*Mukta saṁśa—III 9*) or functions of other castes (*Paradharma bhaya—III 35*) or any other selfish work (*Asaktah—III 19 and 25*). Why did Prajāpati (Brahmādeva) then advise the people he created to worship the Gods (*Sahajya nith mogham Pitrā sa jivati—III 10-16*)? This is a provision made for the large majority of mankind who would not work except for gain. They are therefore asked to strive for joys of heaven instead of those of earth, world lordship instead of smaller powers, great wealth instead of narrow means. The object is kept as a stimulus as long as it is wanted and the taste for objects is encouraged but is slowly curbed, restrained, brought under control by the principle of sacrifice. Now Arjuna thought that he would acquire Knowledge of the Self, and then give up work. This he is told will not do for even then he is bound to work if not for his own good (*Tasya kṛyam na vidyate—III 17*) at least for that of the people (*Lokasaṅgraham—III 25*) who follow as a rule the ways of the Wise (*Yadyadilcharati shreshthah lokastadanuvartate—III 21*). In support of this point Shri Krishna quotes His own example (*Na Me Pārthāsti kartavyam imāḥ prajāḥ—III 22-24*) and asks Arjuna to do like Him, actions without attachment (*Kuryādvidvāṁstathāsaktah—III 25*) and not to unsettle on any account the minds of the Ignorant by speaking to them of disinterested actions or Knowledge (*Na buddhibhedam janayet—III 26*). A Wise Man He says, is unfettered (*Tattvavittu na sajjate—*

III 28) by action (which means nothing but the dealings of the senses with the sense-objects), because, when he enjoys pleasures or suffers pain against his wishes, in payment of his past debts, he takes care not to allow himself to be enslaved by the likes and dislikes which abide in the senses, regarding them as obstructers of the sacred Path (*Indriyasya indriyâtheshu.... paripanthinâu—III 34*). This leads Arjuna to ask the question 'Who prompts him to commit sin reluctantly (*Athâ kena prayuktoyam nyojitah—III. 36*)?' The reply is 'Kâma (*desire*), which, making its abode in the Senses, the Mind and the Reason, and enveloping his Knowledge, deludes him (*Kâmacsha . âvritva dehinam III 38-40*'). Arjuna is, therefore, advised first to control his Senses (*Indriyânyâdau nyamyâ—III. 41*), then to acquire Knowledge of the Self, who is beyond everything (*Indriyâm parânyâhuh paratastu sah—III 42*), and lastly, to destroy Kâma, the insatiable foe of the human race (*Jahî shatrum.... duûsadam III 43*). If the senses are too powerful for one to restrain, he should pray God for help, as follows — "O Benign Friend and Prop of the poor and helpless ' I surrender myself absolutely to Thy Holy Feet. My mind is wholly engrossed with sense-objects My wife, my children and my wealth have been my only solace It is impossible for me to bear the strain any longer, and therefore, I pray most humbly for Thy Mercy. O God of Gods!, let me realize that they are all transitory and feel a disgust for them, and be attached to nothing but Thee I do not, however, at all grumble<sup>1</sup> to enjoy the pleasures and suffer the pain which fall to my lot, as the result

1 Cf. Prârabdhîstava jêû jêû samyîû ghadêû teû sukheû ghado—*Sohrobû.*

of my actions in past life But let the fire of  
 dispassion blaze in my heart so that I may  
 not stick to them by yielding to the concomitant likes  
 and dislikes Impress upon my mind that I am not the  
 body nor the doer of actions I am totally ignorant of  
 the means to cross over this ocean of grief Sinful  
 wretch as I am, I never had an opportunity of enjoying  
 the company of Saints much less of serving them I  
 allowed myself to be waisted day and night by the  
 current of lust and appetite I now bow down to Thee  
 and entreat that I may immediately be saved from  
 their clutches Show me the way by which I may  
 secure purification of heart Teach me the different  
 modes of Love and reveal to me the real aim of the  
 Vedas the Shastras and the Puranas Lay open the  
 door of Thy secret chambers and let me have a look at  
 Thy Sweet Face After enjoying the blissful sight to  
 my heart's content let me merge myself with deep Love  
 into Thee Do me O Merciful Lord! this favour which  
 will undoubtedly redound to Thy Glory Thus even if  
 the Kama makes its appearance when the time for  
 action comes like the serpent in the rope by way of  
 punishment for the selfish work done in past life it will  
 soon vanish without affecting the Wise Man in any  
 way so long as he is not forgetful of the Self The  
 watch word of this Chapter which treats of the Path of  
 Action (*Karma Yoga*), is Sacrifice which alone secures  
 Salvation through Knowledge of the Self which is  
 principally the subject matter of the next Chapter

१ Of Maṁ jai purva karmaphaleṣu / hi upajātī prārabdhāchyaṁ baleṣu /  
 to rajju viśmamaṁ ū kṣanaika vyūṣeṣu / mukha dīkṣavijṇa tāsāṁ disāḥ //  
 Saratīṁ prarabdha bhoga / mīgutī chittachaitanya yorā / tebhāṁ yathāpurva  
 ty chihni yorā / tatka la hoyā // *Yathāārthadīpikā*.



## CHAPTER IV

### (CHATURTHODHYÂYAH)



**SYNOPSIS.** *The Path of Action, described in the last Chapter, is an everlasting one, and has been followed by the Seekers of Knowledge from times immemorial (Yogah proktah purâtanah IV. 3) It lies in seeing inaction in action and action in inaction (Karmanyakarma yah kñitsna karmakrit—IV 18), that is, in the sacrifice<sup>1</sup> of disinterested actions to the Personal God, and not in the undoing of actions, which evokes punishment. Of all the sacrifices performed on the earth, those, which relate to Knowledge, are said to be the best (Shreyân dravyamayâd-yajnâjjnânayajnah IV. 33), for, nothing is so holy as Knowledge in this world (Na hi jñânena sadrisham pavitramiha vidyate IV. 38) The qualifications necessary for acquiring it are, 1st, Full Faith (Shraddhâvân labhate jñānam IV 39) in the Scriptures and the Preceptor, 2nd, a Mind purified by Karma Yoga (Svâdhyâyajñânayajnâscha yatayah IV. 28) and 3rd, Absolute Surrender to the Preceptor (Tadviddhi &c IV 34) by means of salutation (Pranîpâta), questioning (Prashna) and service (Sevâ) The qualifications demanded of the Preceptor are, 1st, Thorough Knowledge of the Shastras and 2nd, Practical Knowledge of the Self, whom*

1 Of Karma Yoga to kñiñ nîsañga | Ishvariñ samarpi || *Yathârthadîpikâ*

he must be able to realise not only beyond the Reason, but also in the world around ( *Upadeśhyanti te jñānam jñānastattvadarśināḥ—IV 34* ) The Knowledge to be gained by the Disciple from the Master is 1st *Vyatireka* ( *Yajñatīdā na punarmoham evam yāsyasi Pandarā—IV 35* ) i.e. Self-realisation by Analysis or the separation of the Self ( *Ātmā* ) from the non-Self ( *Anātmā* ) or of the Spirit ( *Chaitanya* ) from Matter ( *Jada* ) and 2nd *Anāya* i.e. realisation as the Self or *Nirguna* ( *Yenabhūtanyāsheshena drakshyaśyātmani—IV 35* ) as well as *Saguna Brahma* ( *Atho Mayī—IV 35* ) by Synthesis or union of what is set aside by *Vyatireka* as the non-Self or Matter. The result of this double Knowledge if the practice of Yoga is continued uninterruptedly is that it ( 1st ) keeps the Initiate aloof ( *Apichedasi pāpebhyah santarishyasi—IV 36* ) from the sins of this life ( *Kriyamāna* ) ( 2nd ) reduces to ashes ( *Yathaidhañsi bhasmasāt kurute tatha—IV 37* ) all the merit and sin of his past lives ( *Sanchita* ) and ( 3rd ) secures Living Freedom ( *Jivanmukti* ) or Perfect Peace for him without delay ( *Shāntimachhirenadhigachchhati—IV 39* ) This is briefly the Path of Knowledge ( *Jnana Yoga* ) recommended in the *Bhagavad-Gita*.

O dear Shri Krishna! in Whom the cowherds and the damsels delighted who so beholds Thee Who art the loftiest and deepest for him the fetters of the heart break asunder for him all doubts are solved and his works become nothingness Thou art smallest of

the small and, none the less, Thou art great! Without a Teacher, however, there is no access to Thee, and association with Him comes, only when the wandering Soul is nearing his Salvation from bondage of the world, as declared by Muchukunda in Shri Bhâgavata (X 51-53). He who realizes Thee to be the Self, by the Grace of the Preceptor, climbs upwards, where desire is quenched and where neither sacrificial gift nor penance, but Thy Supreme Love alone, reaches Therefore, dost Thou, O Merciful Father!, advise Arjuna, in the last verse of this Chapter, to arise and worship Thee! (*Yogam âtishthottishtha Bhârata*)

The Karma Yoga or the Path of Action, treated of in Chapter III, is the means<sup>1</sup> suggested for initiation into the Jnâna Yoga or the Path of Knowledge, referred to at the end of that Chapter and described at length in this Fourth Chapter, after once more confirming the principles of the Karma Yoga, already enunciated. In order, however, to encourage<sup>2</sup> Arjuna to adopt, immediately and without any hesitation, the spiritual course preached by Shri Krishna up to this time, He tells him, in the beginning, that he should not consider himself to be the first to hear the everlasting Yoga, as, commencing with the Sun-God, several eminent personages in succession had been fortunate enough to know and practise it before him.

श्रीमद्भगवानुवाच इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।  
विवस्वान्मनवे प्राह मनुर्दिवाकवेऽब्रवीत् ॥ १ ॥

1 Of Teñchî kathecheñ anusandhîna / tritîyîdhyâynî prîdhânyeñ  
bohîeñ karmânushthîna / teñ jñânayogîcheñ hoyâ sâdhana / sâdhya purna  
jñânayogu || *Ohatsadânandalahari*

2 Of Purvâdhyâyâche antaparyanta / 10 upadesha kirtî jñânâ Ananta /  
to anîdi pramparîgata / aiseñ kalîveñ shishy îsa || *Yathârthadîpikâ*

एव पयसा तस्मिन् राजर्षयो विदुः ।

स वाल्मेकेऽभ्युक्ता योगो त एव पयः ॥ २ ॥

स पयसा मया तेऽयं योग प्रोक्तः पुमान् ।

मयोऽस्मि मे भव्या चेति श्रुत्वा ह्येतत्तमम् ॥ ३ ॥

I declared this Imperishable Yoga (Iath) to Vivasān (the Sun God); Vivasān communicated it to Manu; Manu told it to Ikshvāku. Thus handed down in succession the Royal Sages knew it; but by long lapse of time O Bharatapa (Terror of Foes)! this Yoga (Iath) was lost to the world. This self same ancient Yoga (Iath) this Supreme Mystery has been to day declared to you by Me for you are My Lover and Friend.

The Blessed Lord means to say — O Arjuna! the Path<sup>1</sup> which I have pointed out to you in the past two discourses is not one to be regarded as an ordinary thing. It is a rare gift which is deathless (*avyaya*). I granted it to the Lord of Light (*imam Vivasāte yogam prokta vāham*) who gave it to his son the Manu Shradhdha Deva (*Vivasān Manu prāha*) and he to his holy son Ikshvāku (*Manuh Ikshvāke brauit*). So passing down the line it became known to the Royal Sages (*etam purāṇparā prāptamimam rājarshayo viduh*). Then with years as the people<sup>2</sup> became more and more

1 Cf. Tretāyuga-*lau cha tato Vivasān Manava Indar / Manusecha lokabhirityartham satī Yekshvākar adadau // Ikshvākinī cha kathito vy pya lokasavas hīnā / grānīś vati kal ayintecha punarnārīyanam nripa // Nṛsyaṅgīya Dharma*

2 Cf. *Alaī lā mahi prayojana yora / na / yetheś atādirgha kālēś karuna / dv parāntīś gell nīsona / durbhā jāna jīle mhanonī // Ajitendriya anābhikāri / kāmā karunī viśvayā svadī guri / krodheś karunī jala i abor trīś / d bī cha bhikāri nhampan ā // Ohtsad-anandalaharī.*

Jeti prāyānī kāmā bī aru / dehīchivari ādaru / bahuta karunī visaru / ātma itāle ā // *Jñān shreṇī*

worldly, the Truth grew dim and perished (*sa kâleneha mahatâ yogo nashtah*). It befits you, therefore, O Terror of Foes!, to follow the example of these illustrious sovereigns of the Solar Race, and fight with the Kauravas after realizing the Truth. Let Knowledge and Duty go hand in hand. If you ask Me why I call the Path 'deathless (*avyayam*)', when I say that it perishes (*nashtah*), My reply is, that it does not vanish from the world altogether<sup>1</sup>. This Path is most ancient<sup>2</sup> (*purâtanah*), that is, without beginning. It is also without end, for, when it disappears here, it returns to Me and is carefully preserved in Me, during the period of the dissolution of the Universe, and made known first to Brahmâ, at the beginning of the Universe. It is the highest mystery, for the sake of which, alone, all the Vedas have come into existence. This secret<sup>3</sup> of all secrets (*rahasyam hyetaduttamam*), O noble and beloved Prince!, I have been pleased to reveal to you to-day, (*Mayâ te'dya yogah proktah*), simply because you are My thoughtful friend and ardent<sup>4</sup> votary (*bhaktosî Me sakhâ chetî*), who knows no Being greater than Myself." Hearing

1 *Of* Prastuta hâ yoga yâ shlokûñ / agâ! Arjunâ! nâshalâ kiñ / yâ yogâche jânate vakte viveki / na disati konhi yâstava || *Yathârthadîpikâ*

2 *Of* Kiñ hâ yoga purâtana / kalpântûñ Maja mâjî hotâ jatana / Mî yogandre pâsumi uthatâñ vachana / heñichi boliloñ âdi Brahmayâsî || Heñi rahasya aseiñ parama / tuja boliloñ uttama / yâ kâraneñcha agî ngama / pravartale sakala || *Yathârthadîpikâ*

3 *Of* From all this it follows that the universal tendency of antiquity, and of the circle which produced the Upanishads, was in the direction of keeping their contents secret from unfit persons, and that the Indian writers were practically justified in explaining the term Upanishad by 'Rahasyam', secret,—*Deussen* .

4 *Of* Tuñ premâchâ putalâ / bhaktichâ jivhâlâ / mantryechi kalâ / Dhanurdharî || *Jñânesvari*

Âni tuñ asashi ananya sharana, priya purna yâ lâgiñ Maja—*Ohatsadâ-nandalahari*

the words of the Master Arjuna entertains a doubt as to how all this could happen when he himself and Shri Krishna were born on one and the same day and puts Him the following question

अर्जुन उवाच—अपरं मयतो ज न परं ज न विवस्वत ।

५ अमेतद्भिजानीया त्वमादौ प्रोक्तवानिति ॥ ४ ॥

Later is Thy birth; earlier the birth of Vivasvân (the Sun God) How then am I to understand that It was Thou Who declared it first? '

What makes Arjuna suspect at this moment only the veracity of the statements made by Shri Krishna in Whom he is understood to have implicit Faith is a problem which requires solution. In the last verse of the preceding Chapter when Shri Krishna Himself advised Arjuna to realize the Brahman or Atmā (*the Self*) beyond *the Reason* (*buddheh param buddhā*) the latter thought that he was mistaken<sup>1</sup> in regarding up to that time Shri Krishna as Parabrahma or Paramātmā. Now Shri Krishna was not only Arjuna's friend as before but He was his Guru (*Preceptor*) also. On the spiritual path if the Disciple happens to lose Faith in the Divinity<sup>2</sup> of the Preceptor and regard Him as a man even for a time his Reason is sure to be attacked with doubts which would stop all progress until he recovers his Faith. Arjuna was in the same position. He knew that both Shri Krishna and himself were coevals (*aparam bhavato janma*) and therefore he could not make up his mind to believe that the instruction which the former might have given to the Sun God who existed even then reached

1 *Of Jari buddhi paratā ātmā to jneya / tevāf jneya tochi Iarame avara boyā / itakiyānef u lili nishaya / jo lotā I risbua Iaramātmā mhanoni ॥ Iath irthadhipikā*

2 *Of Gura navbe Sarveshvaram / itakā uthatā buddhisamira / khavale avidyusāgara / māga suushaya tarāññilī āya vīna ॥ Iat/ irthad / ikā*

the ears of the Souls, who lived before He was born (*param janma Vivasvatah*). Here, Arjuna, imitating the language of the Vedas<sup>1</sup>, uses the word Vivasvân for the kings of the Solar Race, for, he knew that it was not impossible for Shri Krishna to declare the Path to Vivasvân, who was then in existence, although he must have been much older than the Preceptor. There was, before his eyes, the example of the Sage Kapila, who imparted Knowledge of the Self to his mother Devahuti. If it be assumed that Shri Krishna declared it in a former life, Arjuna was at a loss to know how He could remember<sup>2</sup> the fact in this life (*kathametadvijâmyâm Tvamâdau proktavâmti*) Shri Krishna, therefore, clears all the doubts of His Disciple, in the following verse, by establishing His own Divinity

श्रीभगवानुवाच बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।

तान्यहं वेद सर्वाणि न त्वं वेत्थ परंतप ॥ ५ ॥

“Many have been the renewals of My birth and of thine too, O Arjuna ! I know them all, but you do not know them, O Parantapa (Terror of Foës) !”

Here, Shri Krishna wishes to impress upon the mind of Arjuna two things, 1st, that both of them have had to pass through unnumbered births (*bahuni Me vyatitâni janmâni tava chârjuna*), and that in one of His births, long before the kings of the Solar Race were born and dead, He declared the Path to Vivasvân, and 2ndly, that He, being the Omniscient Lord of the

1 Of Atmâvai putra nîmâsi . ...*Shruti*

Pitâ âpânachi putra mhanomi / spashta bolileñ Veda vachaniñ / Arjuna mhanato yâ bhâveñ karuni / kiñ suryâsî jari Tuñ heñ bolilâsi || *Yathârthadipikâ*

2 Of 'Janmântarânubhutanacha na smaryata iti' / aiseñ bolileñ ase mahâ jûâtñi / tari Tuja kaiseñ smarateñ Lakshmîpati / hâ mâze chittñi sañshaya ase || *Chitsadânandalahari*

Universe I knew all the past present and future (*idnyaham  
et's s'mi*), but that Arjuna having taken birth  
through Ignorance for the destruction of his foes  
which idea is expressed in the word *Parantapa* does not  
remember any of his previous births (*na t am vettha*)  
Through the Grace of the Preceptor Arjuna now  
understood clearly the force<sup>1</sup> of His words that Shri  
Krishna was not the body of three and half cubits he  
saw before him but that He was the Universal Soul  
beyond the Reason Whom he had been asked to realize  
He thus regained the full Faith he had lost but he  
was still anxious to know why God should take several  
births like the Ignorant Souls in whose case they were  
unavoidable Shri Krishna therefore describes in the  
following verse the manner in which He incarnates  
Himself

अजोऽपि सन्नत्यया मा मृतानामभ्यरोऽपि सन् ।

प्रहृतिं स्वामधिप्राय समवाम्यात्ममायया ॥ ६ ॥

Although I am unborn—the Inexhaustible Self—and  
although I am the Lord of all beings yet control-  
ling My own Nature I take birth through My own  
Delusive Power (*Shuddha Sattva*)

In the first half of the verse Shri Krishna gives His  
own true Nature as described in the Vedas viz. that He  
is unborn, changeless and the Master of the whole  
Creation (*ajo pisannavyayātma bhūtānamishvaro piśan*)  
He is therefore necessarily free from the  
fetters of action Nevertheless He says in the second  
half that of His own accord He takes control of His

1 *Of* Ya hāpurva jñ bhīva / samajññ kññ hñ Devādhideva / buddhi  
pallikale jññ to avayameva / hachī sarv tm. ātmavetñ // 1at/ 1rtha  
lipik?

2 *Of* Akshavat sarva-ritascha nityah avinashivāyāmātma nuchchhittī  
dharmetyādi Shruteh—*Brih 4.5.1*



own Nature<sup>1</sup>, and appears to be born by means of His vehicle, the Shuddha Sattva or Vidyâ (*prakṛitum svâmadhishthâyâ sambhavâmyâtmanâmâyayâ*). The Saguna Brahma or Ishvara (*Personal God*) is Nirguna Brahma (*Impersonal God*) with the Upâdhi (*Vehicle*) of Shuddha Sattva. It is on account of this Shuddha Sattva, that the Personal God is every moment conscious that He is Nirguna (*Impersonal*) Nirguna Brahma, on the other hand, lacks this consciousness owing to the absence of the vehicle of Shuddha Sattva. The three qualities of Avidyâ (*nescience*), which is the vehicle (*Upâdhi*) of all the Individual Souls (*Jivâtâmâs*), are, as already mentioned, the Sattva or the mind, the Rajas or the senses and the Tamas or the body. Of all the three of them, the Sattva or the mind, having the characteristic of being transparent like the looking-glass, produces a reflection of the Universal Soul, which is called Jivâtâmâ or the Individual Soul. This Soul, through Egoism (*Ahankâra*), which is the result of Ignorance, identifies himself with the body and, considering himself to be the doer of actions, which are born of the qualities of Nature, entangles himself into the net of births and deaths. Such is not the case with Shri Krishna. His vehicle (*Upâdhi*) being Shuddha<sup>2</sup> Sattva or Perfect Knowledge, He broods

1 *Of Chidâbbhâseñkaruna Maja adhina Mâzi prakṛitî / mîyâkhyâ anantânanta shaktî / svopîdhi bhutâ tiche parinâma jevhâñ hotî / tevhâñchi bhîsatî jannâdikîparî Maja || Chitsadânandalaharî*

Taisâ amurtuchî Mî Kṛitî / parî prakṛiteteñ jânî adhishthîñ / tañî sâkîrapana natîñ / kîjâ yeyâ || *Jñânesvarî*

Krishnamenîmavehî tvam îtmînamakhlîîmanîm / jagaddhitâyaso'pyatra dehivâbhîti mâyayâ / ahobhâgyamahobhâgyam nanda gopa vrijan-lasâm / janmitram paramânandam purnî Brahma sanîtanam || *Shrî Bhagavatâ*

2 *Of Karmabandha Maja nase mhanonî / agî! leshahî lepa nasomî / îtma mîyî shuddha vidyî tî karunî / îpalî murtî adhishthumî*

over or pervades as it were, His own form or image (*prakṛitimadhiśthāya*) just as gold does the ornament so that the form He seems to assume has no real existence but is only a manifestation of His own real Self. The so called incarnations<sup>1</sup> therefore of God are evidently not made of the five principal elements (*pāñchabhūtika*), like the bodies of the Individual Souls which are forced upon them as a punishment for their actions but they are spiritual. In the next verse Shri Krishna mentions the occasion which induces Him to incarnate Himself

यदा यदा हि धर्मस्य च निमेषति मात ।

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ ७ ॥

Whenever O Bhārata (Descendant of Bharata) !  
piety declines and impiety gains the upper hand  
I create then Myself

janmatosi // kīñ prakṛi | mhanijē kṛiti / te avaprakṛiti mhanijē avastarupa  
murti / alai kūrīñ suvarna sphuriti / tall pratimā adhiśthhuni janmato //  
Adhiśthhuni śkīra / sonēñchi prakate nirvikāra / talai a kīra āni dīsoni  
nirākīra / agī | prakatataseñ // Yathā rthad pīk ?

1 Madame H I Bhavatakey speaks of the Avatāra as a descent of the manifested Deity into an illusive form of individuality an appearance which to men on this illusive plane is objective but is not so in sober fact.

Of Janma karmacha Me divyam—B G XI 9

Of course there are numerous manifestations of Shri Krishna, called His avatars or incarnations and some of these are non human or a combination of the human and the non human. But these are his descent or avatar in the process of either cosmic or historic evolution. The cosmic character of His incarnation or more correctly speaking descent—for that is the true English rendering of the Sanskrit term avatara—is manifest in the earlier forms of the Fish, the Tortoise and the Boar which Shri Krishna is said to have assumed. His manifestation as Nṛsiṃha, the Man Lion has also an evident cosmic meaning. But all His later manifestations, as Rama, during the Ramayana Epoch all these are distinct human manifestations. Indeed the Vaishnavas believe that the real and permanent form of Shri Krishna is the Divine Human form. His own form is the very spiritual prototype of the perfected human figure. The constituent elements of it are spiritual and not carnal. But the type is human—*The Soul of India*

After telling here that the decay of religion<sup>1</sup> or Bhâgavata Dharma and righteousness (*yadâ yadâhi dharmasya glânirbhavati*) and the exaltation of irreligion or materialism and wickedness (*abhyutthânamadharmasya*) cause Him, in His Infinite Mercy, to take a visible form (*tadâtmanam srijâmyaham*), Shri Krishna mentions, in the next verse, the work He does in His incarnations.

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥ ८ ॥

**“I enter birth, age after age, for the protection of the good, for the destruction of evil-doers and for the firm establishment of piety.”**

When piety is on the wane, the wicked become strong and begin to oppress the righteous. The latter being destitute of human help, have no other recourse than to remember God in their troubles. The result is, that God, Whose nature is that of the Kalpavriksha, is forced to ‘move a man with men, succouring<sup>2</sup> the good, thrusting the evil back’. When the power of the sinful ones is thus crushed (*vinâshâyacha*

1 Of “Ye Ansar, I have learnt the discourse ye hold among yourselves. When I came amongst you, you were wandering in darkness and the Lord gave you the right direction, you were suffering, He made you happy, it enmity amongst yourselves and He has filled your hearts with brotherly love and concord. Was it not so I tell me,” “Indeed, it is even as thou sayest”, was the reply “To the Lord and His Prophet belong benevolence and grace.”—*Sayad Ameerty ‘Spirit of Islam’*

Of Tari je je lâhî yâ dharmâchî hânî / dharma to hi parisi Dhanushya-pânî / tari Vedavihita jo moksbâchâ dâni / varnâshramâpani virâjatu jo // Pravritti nivritti lakshana jâna / tayâchî hânî hoye jeneñî kâlêñî karuna / âni adharmâ jo sarva dubhâcîñâ bhâjâna / virodhi purna dharmâchâ jo // Aisâ yâ Veda viruddha adharmâchâ / udbhava hotase gâ netâchâ / tevâñî tevâñî yayâ debâtâñî sâcâ / srijâyâchâ vilâsa dâviñî // *Ohit-sadânandalahari*

2 Of “In the well-known legend of the churning of the Ocean of Milk, Vishnu favours the Devas at every crisis”

*dushkritām*) and the virtuous are rescued (*paritrānaya sādhanām*), He sets up firmly the paths<sup>1</sup> of forthcoming and return altogether neglected in the degenerated times. For this sacred work Shri Krishna says He takes birth from age to age (*dharmaśāsthā parārthaya sambhavāmi yuge yuge*). None of the three items of work mentioned by the Master seemed to Arjuna to be of such a serious character as necessitated the coming of the Lord personally in human form to this world for he thought that the Creator Preserver and Destroyer of this Universe could certainly with the greatest facility accomplish<sup>2</sup> the protection of the

1 *Of* *Yodamārga rakshana teṣu dharmā sausthāpana—Ohitsadumanda lahari*

2 *Of* All existence is a Manifestation of God because He is the only existence and nothing can be except as either a real figuring or else a figment of that one reality. Therefore every conscious being is in part or in some way a descent of the Infinite into the apparent finiteness of name and form. But it is a veiled manifestation and there is a gradation between the Supreme being (*Parī Bhīra*) of the Divine and the consciousness shrouded partly or wholly by ignorance of Self in the finite. The conscious embodied soul (*Dehī*) is the spark of the divine Fire and that soul in man opens out to Self knowledge as it develops out of ignorance of Self into Self being. The Divine also pours<sup>3</sup> itself into the forms of the cosmic existence is revealed ordinarily in an efflorescence of its powers in energies and magnitudes of its knowledge love joy developed force of being (*Vibhūti*) in degrees and faces of its divinity. But when the divine Consciousness and Power taking upon itself the human form and the human mode of action possesses it not only by powers and magnitudes by degrees and outward faces of itself but out of its eternal Self knowledge when the Unborn knows itself and acts in the frame of the mental being and the appearance of birth that is the height of the conditioned manifestation. It is the full and conscious descent of the God head. It is the Avatāra—*Lessays on the Gita by Babu Aurobindo Ghose*

3 *Of* *Kūlyachyā sañkalpamatren / brahmanden ananten vichitren / upayati nāshati ani mayasutren / nāchavi buddhi sarvachyā ||* Tina kameu tayāsa / karāvaya kaya prayasa / saukalpamatren jayasa / suhasadhyā karyeṣu hīn tishin || *Yatharthadipika*

good, the destruction of the bad and the establishment of piety by His mere Will. Shri Krishna, therefore, reveals, in the following verse, the most important cause of His incarnation or rather descent

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।

त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ९ ॥

**“Whoever knows My Divine birth and action, in its essence, having cast off the body, is not re-born, but comes to Me, O Arjuna!”**

The principal object of the Merciful Lord in incarnating Himself, is to save mankind from the cycles of births and deaths. The only remedy<sup>1</sup>, to put an end to the miseries of the world, is the hearing and repeating of the episode of His Divine birth and action, which have been described by the Vedas and Puranas as unique and uncommon. This hearing and repetition of the names He assumes and the attributes He manifests, may be done in two ways, one of which is with Knowledge<sup>2</sup> and the other through Ignorance. In the former case, one secures nothing less than Salvation<sup>3</sup>,

1 *Of* Tutâvayâ sañsâravyathâ/ aushadha nâhiñcha anyathâ / Mâzyâ charitrâmrita kathâ/ yâ vyatheteñ nâshutî || *Yathâarthadhyâñâ*,

Yâvina asatâñ ânika sâdhana / vahâtaseñ âna Vithobâchi || *Shri Tukârâma*

Kathâ va kirtana kalî vishe bhavasâgaraki nâva / kahe Kabira jaga taranaku nâhiñ aura upâva || *Kabira*

2 *Of* Sing praises to God, Sing praises... Sing ye praises with understanding — *Psalm 47 6 and 7*

Shri Râma Jaya Râma Jaya Jaya Râma || Aiseñ nishidinñ nâma gâtâñ / prema svayenchî yeila hâtâ / nijapadiñ pâvâveñ ârâma || Vishayâpâsumi sutela / kevala sañsârâsi vitela / mana heñ hoila nishkâma || Dehinchi châlaka kalâ gamela / sarvarupiñ samarañgiñ ramela / chitsukha parâtpara nijadhâma || *Sohrâ* mhane Shiva smarato,/- Vâlmika patita pâvana hoto / aiseñ sakalâñ târaka nâma ||

3 *Of* Mânñ janmakarmeñ ati divyeñ asatî / Brahmadâikâñsiñ kelñ na jâtî / pari mityamukta sachchidânandaghanamurti / tyâ Mâja sarvârthiñ

but in the latter even, he finds his sins<sup>1</sup> destroyed just as he would find reduced to ashes his cloth dropped on fire though unknowingly. With regard to His Divine birth, it is to be understood that it is not possible for Him Who is all pervading to enter the womb of His mother like the Individual Souls who are His reflections and who take birth through the fetters of action. They first enter<sup>2</sup> the body of the father and with his semen mix up in the blood of the mother, and take on limbs in the womb. As the physical body grows so does the reflection increase in size. But when God wishes to incarnate Himself He imagines<sup>3</sup> a form of His own choice in the minds of His parents as the Yogis do during meditation. The five principal elements of

anukarana beṭi || Aiseṭi jo kṛṣṇa jano Subhadra-pati / toṣaṇṭeṭhi jānechhi  
j<sup>1</sup> murti / to hā deha takuni jinmā na jati / Majachi pāvati sarvathā ||  
*Ohṭrad nandalahari*

1 Cf. Na jina-ahī ye mukhi Hari tathāpi pāpā hari—\ *na Siddhā*  
kṛṇa nenatūhi mānu / agnivarī pade āpaleṭi vāsana / tari tyācheṭi hoyā  
dāhana / p. pa aiseṭi kathamiteṭi || *1aṭhārthadīpikā*

2 Cf. Indeed finding the astral life to be of greater torment the unhappy earth bound soul longs to have a flesh covering again to be reborn and flies hither and thither blindly because of the want of physical organs and some day gains this object. It enters, through the vigor (Sanskrit *virya* *virya* force, power) of a man into a woman's womb. This causes conception. No conception can take place without a disembodied spirit entering the womb. Vigor mixed with the mother's blood supplies the physical body which is mere dead matter without the vivifying astral soul. It is only when an astral soul enters it that the womb closes and conception takes place. The incoming soul then feels itself confined within its scope and cannot go out of it by its own effort or will. Into the vigor or the blood of a spiritual soul no wicked astral spirit can enter. Its pure aura repels such spirits and admits only kindred spirits seeking rebirth drawn to it by Karma and affinity — *Dharati*

3 Of Yogi Māteu dhyānīṭi / dhyāti jaso kalpani manīṭi / taise  
svechheṭi karuni / murti kalpitōṭi manīṭi ptyachyaṭi mātechyaṭi || *1aṭhārthadīpikā*

which the physical bodies of Individual Souls are made, are also the result of His own imagination. But, as both hammers and shackles are made of iron, and yet, the former are meant to break the latter to pieces, just so, the incarnations of God are intended to release mankind from the fetters of action. Such is His Divine birth. As for the Divine action of the Personal God, it takes place without Nescience (*Avidyâ*) or Egoism (*Ahankâra*). He is said by the Vedas to be without hands and feet (*Apâmpâda*), and so, action is impossible for Him. Yet, He marries and has children, like other people, but this action He only shows by means of His own Delusive Power (*Mâyâ*), and is in no way fettered by it. Those who, realizing<sup>1</sup> these modes of Divine birth and action (*janma karma cha Me divyam evam yo vetti tattvatah*), sing, hear and preach the glory of the incarnations, without being born again when they quit the flesh (*ityaktvâ deham punarjanma naiti*), attain to Divinity (*Mâmeti*). One<sup>2</sup> of the aphorisms of Shandilya, which bears the same meaning, is translated thus “Freedom from repeated births (is) of him, who knows (the mysteries of) births and deaths of the Lord (this follows) from Shruti.” This, Shri Krishna says, is the secret purpose of His avatâras. Those, who neglect<sup>3</sup> their worship on the ground that

1 *Of* Ityâdî Mâzyâ janmaritî / alaukika divya Mâzyâ murti / aiseñ jânoni Mâzyâ avatâra kirtî / je gâtî aikati nurupitî || Te punhân janmâ na yeti / deha tâkunî Mâteñchi pâvatî / mukhya avatâra prayojanarî / Arjunâ ! yâ Mâzyâ ||- *Yathâñthadipikâ*

Mâteñ ajatva janmanañ / akriyatâchi karaneñ / avikâra jo jane / to muktu mânî || *Jñâñeshvari*

2 Janma karma vidashâjanma shabdât—*Part I, Chapter II 47*

3 *Of* Tochî shabala tatpadârtba / jñâna vigrîha amurta / sarva vyâpakâ parî murtimanta / bhaktânî kâraneñ || Nata nâtyâ dharitâ / âpana yâteñ na bhule sarvathâ / taise nânî avatâra ghetân / na bhule svasvarupa || Saguna rupa mâyika / aiseñ mânunî kânî dekha / je na bhajati kautuka / te mudha

they are *Māyika* (illusory) deceive themselves for they do not understand that just as whatever is presented in the shape of money clothes ornament etc to the part a successful actor assumes goes to the actor himself and not to his disguise which is evidently false so every kind of worship offered to the Avatars goes to the Personal God Himself Who helps His Lovers in securing Salvation Here one may say that this is contrary to the doctrine of the Vedas by which there is no Salvation without a knowledge of the Self True but this knowledge itself is already included in the word *tat sat* (in its essence) in the verse for nobody can realize Divine birth and action without it Another objection which may be raised is that this repetition of the Names and singing of the Glory of the Personal God is necessary for the purification of heart before requiring knowledge of the Self but why should it be continued even afterwards? The reply is for the Perfection<sup>1</sup> of knowledge This chief object of the incarnations of God is described in various places in *Shrimad Bhāgavata* There in some of the prayers offered by the Gods to Shri Krishna they say<sup>2</sup> as follows —

1 a ve // So a sampāditaḥ bhāgavanai / nā tū līlā tū alakṣṇa  
bhūṣaṇeḥ / sof a mithya-pari pīṛane / nat/sich / To se kṛa m yika  
avataraṇa / teḥ beḥ līlā jēḥ bhāṣaṇa / teḥ h ya sāmāpāna / Jagadīśvaraḥ //  
Mhanonī Sureshvaraḥ beḥ bhāṣaṇa / kṣāṇīṇa nāḥe apr mīra / jēḥ  
bhakti kṣāṇī kalyāṇa bhāṣaṇa / jñānadvaitaḥ // *Vṛekasindh*

1 *Of* Jñāna jñāyāvari / sṛṇvaṇa gūṇa bhāṣaṇa kṣāṇī p rī / bolati kṣāṇī yā  
prakṛti / tari / na paripīkṛta bhāṣaṇī bhāṇa // 1 *thirtheadipik*

M nā tū jñāna goṣṭha re prāpta āleḥ / pari antariṇī pīhīḥ yāna keḥ // Sādī  
śhrav neḥ p'vīḥ nīśchayesiṇī / dhārī sādīḥ gati sājjānī dhanya hoḥ //  
*It mad sa Suriml*

*Of* Shūlīśhr nṛṇām na tu tathetiḥ darśhayānām vīlyīśhrutā  
dhyāyanād na apīkṛyubhīḥ / sātīḥ tīmanām rīśhabha Te ya na ī pravṛiddha  
sat śhraddhayā śī ravanaḥ mbbhīḥ yāṇī sīt // *Shri Bh. jarata*



“O Lord !, there are undoubtedly various means of securing purification of heart, such as the repetition of Mantras, the hearing of Vedanta, the religious penances, the disinterested performance of the necessary duties and others, but none of them is so powerful as the full-grown Faith produced by the enthusiastic hearing of Thy Divine Glory. If Thy Shuddha Sattva, O Dear !, had not made its manifestation in this world in the forms of Shri Râma and Shri Krishna, who would have acquired that practical and perfect Knowledge, which utterly dispels Ignorance ? For, it is by the singing<sup>1</sup> and hearing of the attributes of Thy Incarnations alone, that the Reason is purified and is able to realize the Self and become steady ” If one asks why the simple utterance of particular names<sup>2</sup> and incidents, through Faith, should

Chittashuddhis kârana / premayukta kîrti shhravana / yetha sachchhrad-dhâchi pramâna / akârana sâdhaneñ || *Ekanâthi Bhâgavata*

Sattvam na cheddhâtâridam nijam bhaved vijnânamajânabhidâ-pamârjanam / gunaprakâshairanumiyate Bhavân prakâshate yasya cha yena vâ gunah || *Shri Bhâgavata*

Kiñ heñ nija sattva Tuzeñ Harî / prâgata na hoyâ Râmakîshnâdi rupeñ jarî / ajnânâ nâsbaka vijnâna tarî / navhe janâñiteñ jî Devâ ! || Kiñ shhravana kîrtana / Tuzyâ gunâncheñ chintana / âni sattvamurticheñ bhajana / na karitâñ mana nirmala na hoyâ || Nirmala na hotâñ mana / navhe sâkshâtkâra anubhava jnâna / tevhâñ na nâse ajnâna / hâ vichâra mâgeñ pudheñ techi vadale || Kiñ prakâshi jo jadaguna / kalahî tayâ âtmayâchi khuna / tarî sattvavrittî tanmayapana / na pâve taikachi toñvarî to || Gâtâñ aikâtâñ avatâraguna / dhyâtâñ shuddhasattva murti saguna / sattvavrittî chinmayapana / pâve tevhâñ sâkshâtkâra to || *Yathârthadîpikâ*

1 Of Sâdhanî Mâzi mukhya bhakti / tyânta vîshesheñ nâma kîrti / nâmeñ chittashuddhi chittâñ / svarupasthîti sâdhakâñ || *Ekanâthi Bhâgavata*

2 Of Na jânatahi ye mukhâ Harî, tathâpi pâpeñ harî / smârañ mahimâ smare vadaniñ tñîcha nâmeñ jarî || Pravrittî vîshayîñ jarî asatî tyâ jânâñchîñ maneñ / virakta karîto Harî svaguna nâma sañkirtaneñ || *Nâmasûdhâ*

They call Thee by so many names—they divide Thee as it were by them—yet, in each one of these Thy names is to be found Thy omnipotence

have the magic power of producing such a wondrous effect, the answer is no other than that because such is the Will of the Supreme Lord. There can be nothing surprising in this when even the order of a ruler on earth enables the bearer of a worthless piece of paper, called a Currency Note to fetch on demand the full value of its denomination without a demur. Śhrī Rāma krishna Paramahansa says. The truly devotional and spiritual practice suited for this Iron Age (*Kali Yuga*) is the constant repetition of the name of the Lord of Love. The following instructions of Thākur Haranāth on the subject are indeed priceless — 'No special rules regarding posture gesture or previous sanctification need be observed in taking the Name. The Hindus Mahomedans, Christians and others are all chanting the Name of that All Merciful Lord in their own languages and in their respective national rosaries. Hence do I say that there is no other eternal sacred and universally approved

and Thou reachest the worshipper through any one of them! Neither is there any special time mentioned to take Thy name so long as the Soul has intense love for Thee. Thou art so easy of approach! It is my misfortune that I cannot love Thee O Lord!—*Lord Gauranga*

God hath most excellent names therefore call on Him by the same —  
*Alkoran Chapter VII*

The name of the Lord is a strong tower righteous runneth into it, and is safe —*Prov 18 9*

When you glorify the Lord exalt Him as much as you can for even yet will He far exceed.—*Eccles XLIII 30*

In Exodus XX. 7 Thou shalt not take the name of the Lord Thy God in vain the prohibition refers to swearing and cursing by the name of God —*Lord Gauranga*

I Sing hymns of glory to that Ahurm d beyond Whom there is none.—*Yasna XXVIII 3*

Commentary—The text here prescribes prayers as the very means for acquiring perfect pure mindedness, which secures the unending riches of Joy —*Light of the Aceta and the Gīthas*

path than this. . There is no other remedy so potent as this, in securing final liberation To the sinner Krishna's Name is far more dear than Krishna Himself; for Krishna never approaches the sinner, but the latter is at liberty to take His Name, and taking His Name he can reach Him Name taken constantly culminates in love for Him, which in time leads to the beloved Krishna The mind runs off? Well, let it go! Let it go wherever it likes. You need not bother yourself running after it! You stay where you are and go on with the Name The mind will run away this way and that, but at last quite knocked up, it will return to you of its own accord." *Upadeshâmrta*

In the next verse, Shri Krishna tells that, by following this very course, many have come into His Essence.

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।

बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ १० ॥

**"Many, made pure by (this) practice after Self-realization, freed from desire, fear and anger, full of Me, taking refuge in Me, have come to My Estate."**

When the Self has been realized, the principal duty of the Jnâni is to know, in its essence, the Divine birth and action of the Personal God, and to practise Shravana and Kirtana (*hearing and repetition*) This is called Jnâna<sup>1</sup> Tapas, which makes his purified Reason steady (*putâ*). He is then free from the fetters of action (*Jivanmukta*), because desire, fear and anger depart from him (*vitârâgabhayakrodhâ*). This is the result of his

1 Of Agâ! itmâ kalalyâ jnâniyâcheñ / tapa thora henchî sâcheñ / kñ divyatva Mâyâ janma karmâcheñ / jânona karî shravana kirtana // Yâsa mhanâveñ jnâna tapa / yâ tapîchâ adbhuta pratîpa / kñ sakalâñ pâpâncheñ mula pâpa / anâdi vâsanâ te nâse // *Yathârthadîpikâ*

identifying himself with the whole Universe (*Vishvātma* or *Sarvātma Bodh*). What can such a Soul desire whom will he fear why should he get angry when he sees nothing in the world different from himself? He is fortunate enough to enjoy the eternal experience of God Himself and is therefore said to be *Manmān*<sup>1</sup> (full of Me). The means by which he attained to this state of mind is expressed by the words *Mīmamsāśritih* which signifies his entire dependence on and unalloyed faithfulness to Him in continuing<sup>2</sup> the *Shravan* and *Kirtan* which<sup>3</sup> he practised before Self-realization. When the Lord says that full many a Soul (*bahavo*) has by practising this *Jñāna Tapas* entered in His own<sup>4</sup> form His Supreme Abode the *Anādi*<sup>5</sup> *Vaikuntha* (*Mad*

1 Cf. *Yoga* at *tyāge bema drakāśay* many the Mayi—*B G II 35*

2 Cf. *Yoga* bhāvanā + *gūṇa* / *divya samajori nṛpaṇ* / *gīyāni* / *nṛpaṇe* + *alke* / *jo* to *khana* / *bhāṇa* / *1* + *anāśvarapasthiti* // *1* at *Artha* *dipikā*

Some of the Lovers of the Personal God following the example of the Saints *Vrāda*, *Chaitanya*, *Tukār* etc. and others also His names and go on to the accompaniment of a stringed instrument of music called *Vin* or a pair of small cymbals, which they keep striking to keep time.

It is a good thing to give thanks unto the Lord and to sing praises unto Thy name O most High 2 To show forth Thy loving kindness in the morning and Thy faithfulness every night 3 Upon an instrument of ten strings and upon the plectrum upon the harp with a solemn sound—*Isaia* 6 1 3

3 Cf. *Tasmīnnananya* 1 to *leirodhisadānat* 1cha // 9 // *Anāśray* + *m* *tyāgonanyata* // 10 // *Vrāda Bhakti Sūtras*

(Inhibition also means) single-heartedness towards Him and indifference to all that is antagonistic to Him. Single heartedness (implies) the giving up of all other supports. The devotee should on no account seek the help of other instruments than those employed in the cultivation of devotion itself viz. listening to talks about the Lord singing His name and so forth.—*Śaṅkara*

4 Cf. *I* in *pāvale Māzī* 1 bhāvisi / *Madrapa* bhāni *Vaikunthavāsi* // *Yatharthadipikā*

5 File Introduction p 4

*bhâvamâgatâh*), He implies that this Bhâgavata Dharma (Path leading to the Personal God), or, as it is otherwise called, Bhakti Mârga (the Path of Love), is everlasting<sup>1</sup>. Arjuna now thought that the Saguna Brahma was chargeable with partiality in conferring on those alone, who worshipped Him, the greatest boon that any living Soul could expect. Shri Krishna, therefore, establishes His principle of Justice and Mercy (*Sama Sadayatâ*) in the next verse, by describing one of His six<sup>2</sup> attributes 'Dharma', which means the nature of the Kalpavriksha.

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।

मम वर्त्मानुवर्तते मनुष्याः पार्थ सर्वशः ॥ ११ ॥

**"I serve men in the way in which they serve Me. All men everywhere, O Pârtha ( Son of Prithâ ) !, follow in My path."**

Here, Shri Krishna means to say, "O Pârtha !, having once assumed the nature of the Kalpavriksha<sup>3</sup>, I am bound to give fruits to My Lovers, in accordance with

*Gf* Mama sâdharmyamâgatâh—*B G XIV 2*

And (our) bodies being (becoming) brilliant, might be fitted for the best world, may we see Thee, come near Thee, reach Thy eternal friendship  
—*Khordeh Arestâ*

1 *Gf* Evam divya Bhagavajjanmakarma / heñ âtmajânâvina nakale varma / yâsa mhanâveñ Bhâgavata Dharma / kiñ jnâneñ shravana kirtana Sagunâcheñ // Hâ jnânatapa prakâra / anussthuni bahuta nara / Maja pâvale mhane Sarveshvara / bhâva kiñ anâdi hâ bhaktimârga // *Yathârthadipikâ*

Âtmajna houni hi je bhajati Mukundâ, Tyâchâ sadâñ kariti je shravanâdi dhandâ / âtmakya bhakti hridayiñ guna divya kâniñ, te siddha houni na hoti kadâpi mâni // *Brahmastuti*

2 *Vide* Introduction, p 36

3 *Gf* Samasevatam surataroriva Te prasâdah sevânurupamudayo na viparyyayotra

Thy favour goes to them who serve Thee, as is the gift of the celestial tree to him who approaches it with a request, their rewards varying according to the measure of their service. There is no distinction in this treatment—*Bhâgavata*, X 726 (*Yudhishtira*).

the forms in which they worship Me I am Myself both Nirguna and Saguna Brahma just as gold and an image of gold are one and the same But if one after acquiring Knowledge of the Self meditates on Nirguna<sup>1</sup> Brahma alone he has to depend for his spiritual perfection upon his own efforts as in that capacity I possess no attributes to help him But if he worships Me as Saguna Brahma<sup>2</sup> the Lord of the Universe I can listen to his prayers and enable him to control his senses and make his Reason steady For this very reason even the Mumukshu<sup>3</sup> (Knowledge-seeker) is enjoined by the Vedas to surrender himself to the Personal God Who is the Master of the spiritual wealth he seeks and not to the Nirguna Brahma (Impersonal God), Who is the wealth itself By serving men therefore as I am served (*je jathā Mām prapadyante tānstatthaiva bhajamyaham*) I am free from the charge of partiality which you seemed to be disposed to lay on Me I assume the nature of the Kalpavriksha because all whom you can call men<sup>4</sup> whatever be their mode of worshipping Me

Jala kani ha kalpavriksha jāna / tayāsi kothēñchi vishamatā nasona /  
jaiseu ichchhi tayā liguna / phala ūpana taseñchi detu || *Oh! tad nanda*  
*lalari*

1 *Of* Jo sagunatra nalsge mbanati / nirgunatvēñchi Maja bhajati / Mi  
saguna Shripati eñvi uddharuñi tayāñsi ? || *Yatharthadipikā*

2 *Of* Agā! Mi jaisi kalpataru / jo bhajati kiñ hī umhā saruna  
uddharu / Mi pratikshanuñi tay ā Jagadguru / sadbuddhi detuñi vighnāñteñ  
haruñi || *Yatharthadipikā*

3 *Vide* Introduction Yo Brahmānam vidadhati *je p 7*

*Of* Macchittā Madgata prānā jñānadīpena bhāsvati.—

*B G X 0 11*

4 *Of* Aisi pābatāñ vichāra / pashupakshiyuñi samāna vibara / nīdrā  
matthuna āhāra / pashuñsa tase manusyaññuñsi || Evam bhajana Sarvesh  
varācheñ / kariti tyāñcheñ manushyatva ācheñ / mhanuñi vākya Bhagavantañ  
cheñ / kiñ Māryā mārgiñ vartati manushya sarva || *Yatharthadipikā*

follow in My path (*Mama vartmānuvartante manushyāḥ sarvaśah*) Do not regard all beings with a human form to be men, but only such of them as have utilized it for the purpose for which it is intended, *viz*, for My Worship." In this verse, Shri Krishna proves the principle of Justice he observes in the case of those who worship disinterestedly. In the next verse, He maintains His impartiality also in His dealings with those, who worship with worldly motives

कांक्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।

क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥ १२ ॥

**“Those, who desire success in actions here, worship the Lower Gods ; for, in this world of men, success from action is soon achieved.”**

The Lower<sup>1</sup> Gods even are the bodies of the Supreme God<sup>2</sup>, through which He awards their votaries the fruits of action, but those who long for the success of actions here alone, worship them (*kāñkshantah karmanām siddhim yajanta iha devatāḥ*) This human body is the field for action. As you sow here, so do you reap<sup>3</sup> But, as the success produced by actions done for material gain, in the names of Indra<sup>4</sup>, Mitra, Varuna or Agni, is

1 *Of Kāmaistaistairhrita jñānīḥ prapadyante'nyadevatāḥ / tamtam niyamamāsthāya prakṛityā niyatāḥ svayā // Yo yo yām yām tanum bhaktah shraddhayārchitumicchhati / tasya tasyāchalām shraddhām tāmeva vidadhāmyaham // Sa tayā shraddhayā yuktastasyârâdhanamibate / labhatecha tatah kāmān Mayaiva vilitān hi tāt // Antavattu phalam teshām tadbhavatyalpamedhasām / Devān Devayajo yānti Madbhaktā yānti Māmapī // B G VII 20-23*

2 *Of Ākâshâtpatitam toyam yathâ gachchhati sâgaram sarvadeva namaskârah Keshavam pratigachchhati—Shri Bhâgavata.*

3 *Of Jaiseñ kshetriñ jeñ periḥ / teñ vâchaunī āna na niphaje // Jñāneshvari*

4 *Of Indrâdī devatâñteñ je yayiti / te karmajanya tatkâla pâvati / yayâ manushya lokânche thāñ sumati / phala pîvati tatkâla // Taiseñ*

obtained here in briefer space (*kshipram hi manushe loka siddhurbhavaṭi karmajā*) than that required for securing the self-control and dispassion necessary for the purification of heart those who are impatient of fruits worship the Lower Gods in preference to the God of Gods in Whose power alone lies the gift of Knowledge and Freedom In granting therefore wealth, children honour Knowledge or Freedom He simply fructifies the wishes of the Worshipper just as the echo resounds the very words of the speaker Shri Krishna thus manifesting His attributes of Justice and Mercy in awarding different fruits to different classes of worshippers now proceeds in the next verse to account for the apparent anomaly in this diverse Creation

चातुर्यं मया सृष्टं गुणवर्त्मनिमागता ।

तस्य चतारमपि मा विच्छकर्तारमव्ययम् ॥ २३ ॥

The four fold division of castes was created by Me according to the distribution of qualities and actions; though I am its Author know Me to be actionless and inexhaustible

ja'naphala shighra n pāvati / tay'āi antahkarana shuddhi p hiḥ  
sarvartbhī / mhanoni kehadraphala siddhyartha sakā ma hoti / hoti  
moksh. rthī vimukha jana // *Chitsad nandalahari*

Karman siddhi etale tenuṣ phal. Ichchhanārī pīmarajantu karmā ja  
līna thā te te phal n abhimāni devatāmītrane bhājī karmaphala p mī  
santushta thīya chhe valī karmasiddhi thāvi te kshīpra etalo jaladī thā  
shako tovi chhe pana nishkāma jñānamīrge phalanī apēkshī na rīkhi  
pravartavīthī je kalvāya taarun to bahu kathīna chhe ne vīlambavāluṣ  
kāma chhe āvāṣī karanōthī loko juda judā Devane up ase chhe pana badhī e  
Deva Mārī rupaja chhe totī sarva Manēja bhājē chhe pana potpotanāṣ  
sakāma nishkāma karmīnusīra phala pīme chhe — *Dr vedī*

1 Of Nā tarī kadēyasī talavātī / jāisī apulachi bolu Kiritī / prāṇāud  
hounī utthī / nīmīta yoven // Tāsī samastī yau bhajāuṣ / Mīs kshī  
bhutū Arjunī / yetha prāṣphale to bhavanā / apulāṣī // *Jñāneshtari*

Of Guṇānchya vāshamayeīkarana / sarvānche avābhāvāhi vāshama  
jāna // *Chitsad nandalahari*



The Lord says, in the first half of the verse, that He made the Four Castes<sup>1</sup> (*châturvarnyam Mayâ srishtam*) of the Brahmanas, the Kshatriyas, the Vaishyas and the Shudras, according to the apportionment of the actions of the three<sup>2</sup> qualities (*guna karma vibhâgashah*) of His Mâyâ (Delusive Power). These four classes (*varna*), together with the four stages of life (*âshramas*), are said in Shrî<sup>3</sup> Bhâgavata to have been produced from the mouth, arms, thighs and feet of the Supreme Being. The Brahmanas, in whom the quality of Sattva is predominant, stand at the head of all of them. The Kshatriyas, who possess the Sattva and the Rajas in equal proportions,

1 Cf In order to preserve the magnetism and the hereditary talent and instincts from deteriorating, the castes are divided into sub-castes according to their general proclivities and professions of livelihood. Each sub-caste must marry within its own circle and must eat food cooked by the hands of its own members. Marrying, cooking and eating within the caste helps to conserve in the individual members thereof the spiritual and mental magnetism, generated by the performances of the religious duties and ceremonies and spiritual incantations, which form the daily routine of household life enjoined by the Scriptures. Thus wisdom, talent, traits, instincts are all ingrained in and transmitted through the blood from generation to generation of each caste — *Bhârati*

2 Cf Kñi Mî jaisâ anâdi / taishî Mân mayâ prasiddha Vedñi / tichyâ tihñi gunânchyâ karmabhedñi hoti chârî he vaina // Sattva gunēñ brîhmana uttama / sattva raja mishra te kshatriya madhyama / rajogunā mâtrenñ vaishya adhama / atî nicha shudra tamo gunēñ // *Yathâarthadîpikâ*

Tarî sattva guna pradhâna brâhmana / tayânche sâttvikachi karma jâna / shamadama sattvapradhâna / aika khuna kshatriyânchi // Tarî te sattva mishrita rajapradhâna / shaurya tejâdika taisenchi karma jâna / tamo mishrita rajogunēñkaruna / vaishya nirmâna kele Pârthâ // Tayâncheñ tâdrisha krishyâdika / karma jâna gâ sakalika / kevala tamapradhâna shudra dekha / shushrushâ eka karma tyâncheñ // *Ohitsadânandalahari*.

Brîhmana kshatriya vishâm shudrasyâpi svabhâvajam // B. G. XVIII 41-44

3 Cf Mukhabâhurupâdebhyah purushasyâshramaih saha / chatvâro rjagare varnâ gunairvîprîdîyah prithak // *Bhâgavata*, XI 52 (*Chamas*)

hold the second position. Next to them are the Vaishyas who are pre-eminently Rājāsika. The Shudras whose preponderating quality is the Tamās form the 1st class. The actions of the members of these different castes which vary according to their respective qualities bear fruits in the shape of pleasure and pain in conformity with them. It may be casually noticed here that the division rests on certain fundamental principles in Nature and is to be found all over the world as the teaching class, the protective class, the distributive class and the productive class. Such is the eternal flow of the Personal God's Delusive Power. He says therefore in the second half of the verse, that, although He is the Author of this classification of castes (*asya kartāram aham*) it must be distinctly understood that He is actionless and inexhaustible (*Udamāvidhyā kartāram aśayam*). It is thus impossible for Him to do anything. Who does all this then? If not He it must be His Māyā who does it. Māyā however has no existence. The question therefore is to be answered in this way. It is evident that the Soul does not speak without the tongue but the tongue also

1. Of We shall find in fact, that these fundamental divisions are by no means peculiar to Hindoism, are not only to be found in India, but that they are universal in their nature. They are visible over the whole of the countries of the world. The difference that we see between India and the other states of the West is simply this, that in the Hindu system these differences are recognised and Society is definitely organised on their basis, while in the other countries these differences are not definitely recognised and the social order is not connected with them.—*The Caste System by Mrs. Desai.*

Guno pote avatīh āmāja pravṛte chho no tethi chāra varmanāñi pallīrtha  
prāñi manushyo sarva deśhamāñi no sarva kālāmāñi ulbbhavo chho pana  
amuka amuka vyaktine to to rupe thavāñi to ten karmānushīra hane cī le  
—*Devedī*

cannot move without him. Although the Soul is thus speechless, we are bound to recognise him as the speaker, because the senses are useless without him. He exists without the senses, but the senses cannot make their appearance without him. In the same way, when Shri Krishna wishes us to know Him as actionless, He suggests that He alone is existence, and that Mâyâ has no real existence at all. It emanates<sup>1</sup> from Him at the beginning of the Universe with its three qualities, and emerges in Him at its dissolution, just as the mirage proceeds from the sun at sunrise and vanishes into him at sunset. Thus, although He positively does nothing, He is to be regarded as the Author of the Creation. Having treated of His attribute of Dharma<sup>2</sup> or Justice and Mercy, in connection with the subject of His incarnations, He speaks, in the following verse, of His attribute of Vairâgya or Dispassion in connection with the subject of His Creation.

न मां कर्माणि लिपन्ति न मे कर्मफले स्पृहा ।

इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥ १४ ॥

**“Actions do not involve Me, because I have no desire for the fruit of actions. He, who knows Me thus, is not bound by actions.”**

1 *Of Mâyâ prakatâtâñ tñhi guna / gunânurupa chârhi varna / hoti evam âpana akartâ kartâ houni // Evam konachihî vishamatâ / Maja na lâge tattvatâñ / akartâ hounihî kartâ jarhi jâlôn // Yathârthadîpikâ*

Tarî Arjunâ vyavahâradrishti karuna / Mi yayâñchâ kartâ aiseñ bhâse jâna / pari paramârthadrishti akartâ Mi nirguna / avyaya puina nirabâñkâratveñ // *Ohitsadânandalahari*

2 *Of Dayâlutveñ sâñgitle avatâra / bhajanânurupa phala deneñ hî vishamyâ parihâra / tyâ prasañgeñ srishti rachanâ prakâra / sâñgatîñ srishtivaishamyahî parihârileñ // Yathârthadîpikâ*

This cycle of creating, maintaining, and destroying the Universe does not roll in the least the essence of the Personal God (*na Mmākarṁdāni līpanti*) for He actually sees that He is actionless\* and that the whole phenomenon which appears is the play of the Māyā and its three qualities which arise from Him. The Individual Soul (*Uv'itā*) is also actionless but through Egoism (*At'it'ā*) he desires the fruit of actions and is thus tied down by them. Such is not the case with the Lord of this Universe. His desires so to speak are all<sup>2</sup> fulfilled and there is<sup>3</sup> nothing left for Him to desire (*na Me karṁaphile sprīti*). He is therefore unchained by action. This doing of action without desire<sup>4</sup> for its fruit is a reference to His attribute of Vairāgya or Dispassion. The word *Iti*<sup>5</sup> (thus) used in the verse is applicable not only to this attribute but also to the attribute of Dharma or Justice and Mercy mentioned before. In serving<sup>7</sup> His

1 *Om* *Ṭa śhṛavāna tū līkṣṭvā / yay* *o karṁa mbana igādlīna /*  
to Māte nīlāha k'ra reṇī sūra / abhīmanā purā n hīlī j'itā //  
*Chit'ad anandakara*

2 *Om* *Heṭi M'jā lītaṇ j'atī / parī M'jā nāṭīlī / aṭeṭ' sacha j'etī*  
a khīlī / to aṭal gī // *Je prakṛtībent ābhareṇ / gun' bēlī vyabhiṭī*  
reṇ / karm' talanāreṇ / vīraṇ l'itī // *Jāṇa śh'arī*

Prakṛitī rūpaṇ ū cā ac'va bēlī vīj'atī alīptā Tuṣṭi ānāhī ru—  
Mri Sad'guru 5 anā a

3 *Om* *Evāṇ yāch' M'jā karṁitva nāṇ / bhokṁitva lī n hīlī sarvāṇ*  
abēlī / *M'jā k' rṁapbālīchī sprīhī nāṇ / āṭī takāma nēlī mhanunīyāṇ* //  
*Chit'ad anandakara* 1

4 *Om* " *Āṭī tā kāmāya kī sprīhī*

5 *Om* *harmēlī karuṇī karṁāḥ kālē sprīhī / nāṇ ū vairāgya guṇa hī /*  
sāma vā s' j'ayā vā purvoktā mālī / *dharmā guṇa sāma vā bhagavatpad*  
chī // *lath'it' adīpīlī*

6 *Om* *Iti āṭīlī ū itūlīlī / yā prāṇāṭīlī guṇa vānīlī jītakē / jō*  
jīne tyāṇ bōṭī nā āṭīlī / *karmā bandhā kōṭīlī* // *lath'artha līy'akī*

7 *Om* *Ṭe yāṭīlī Mām prapadyāntē tāt's'athāṭva bhājīmyaham—*  
*Do IV II*

worshippers as they serve, He manifests His principle of Justice. In the same way, He reveals His Mercy<sup>1</sup>, when He says that He takes birth among men, in order that they may have an opportunity of hearing and singing the glory of the charming names He assumes, and the miraculous deeds He seems to perform, during His incarnations, because, that is the only reliable means to cross the ocean of earthly miseries. The attribute of Aishvarya or Power is described in Chapter IX, and the rest of the six, noticed in the Introduction, have been referred to in the different parts of this *Gitâ*. Whoso knows in essence these attributes of the Personal God, is not fettered by the chains of action (*iti Mâm yo'bhjanâti kârmabhurna sa baddhyate*) nay, he himself<sup>2</sup> comes to possess the Divine attributes in this very life. The three means, pointed out by the Vedas, for dispelling Ignorance (*Avidyâ*) are Action (*Karma*), Love (*Upâsanâ*) and Knowledge (*Jñâna*). Love stands in the middle, and is connected with both Action and Knowledge. One who seeks Emancipation is, therefore, enjoined to begin with Action, *i.e.*, to perform the necessary duties disinterestedly. Then, he is asked to proceed to Love and offer them as sacrifice<sup>3</sup>.

1 *Of* Saguna guna bhajanâvineñ / na ghade sañsîra sindhu taraneñ /  
yâ nimitta avatîra karaneñ / heñ kr pîlutva Jagadishicheñ // *Yathârtha*  
*adipilâ*

2 *Of* Evam Bhagavadguna / divyatveñ jânela to nipuna / jitî dehiñcha  
âpana / Bhagavân shadguna bolîñ // *Yathârthadipilâ*.

3 *Of* Karma kîndâche kadî pahû / te bhakti kîndîche kaditeñ ligal/  
mumukshu senî chadhali / karma kîndîvaruni bhaktikîndîñ // Evam  
mumukshu jana / karmakîndeñ karuni bhajana / bhaktikîndîñ pavoni  
Bhavabhanjana / tihû prîsanna kelî // Kîñ na arpitîñ Ishvariñ / jo  
nishkâmali karma kari / teñ toñ bandhakachi jâ pari / siddhînta jâlâ  
adhyâyîñ tisariyî // Jyîsa karma samarpna / to Ishvara Saguna / tyâchyâ  
gunâche khuna / nirdosha aisi kalâvi // Kîñ Ishvara bhajanîñ hâ nischaya /

to the Personal God believing Him to be the Just and Merciful (not at all partial and cruel) Lord of this Universe and Saviour of Mankind. When this is done he secures purification of heart which enables him to grasp the instruction received from the Preceptor in Knowledge. This is the course which Shri Krishna has all along been insisting upon Arjuna to adopt. In the next verse He gives him once more the same advice which He says was followed by his forefathers too in the days gone by

एव मात्वा दृत कर्म पूवःपि मुमुक्षुभिः ।

कुरु कर्मैव तस्मात्त्वं पूर पूर्वतर दतम् ॥ १' ॥

' Having thus known, the men of old seeking liberation performed action; therefore do you also perform action as was done by men of old in the olden time

It is the duty of one who seeks Freedom (*Mumukshu*) to know that the Personal God is the Just and Merciful Author of the Creation although He is at the same time actionless and inexhaustible (*c am jñātva*) and to offer Him as sacrifice the necessary duties performed by him disinterestedly. This is called Bhāgavata<sup>1</sup> Dharma or the Path that leads to God. Men in days of yore observed it (*kṛtam karma purvairapi*) and became free from the fetters of action. The first step towards the Love of God is to know His attributes and sacrifice actions to Him. Then after acquiring practical knowledge of the Self through His Grace when one realizes,

āditiṁ asāvaṁ mā sama sadaya / sarvathā nayhe viśhama nirdaya / tochi  
Ishvara ॥ *Iath rthadipikā*

1 Of Men mumukshucheṭ karma / h chi hoto Bhāgavata Dharma /  
kiṭ sama sadaya Saguna Brāhma / jñānaṁ samarpiti Tayāsi ॥ *Iath rtha  
dipikā*

by the Jnâna Tapas mentioned in the tenth verse of this Chapter, the Divine Birth and Action of the Personal God and identifies himself with the Universe, he is said to follow the real Bhakti<sup>1</sup> Yoga or Path of Love. Arjuna is, therefore, advised here to do action with the aim of securing this end (*kuru karmava tasmâttvam*), as was done by the ancients long ago (*purvaih purvataram kṛitam*) Many good people, even well versed in learning, being unaware of the fact that action, when offered to the Personal God as sacrifice, becomes inaction and loses its binding power, are perplexed on this Path of Action Shri Krishna, therefore, makes the point clear in the next three verses

किं कर्म किसकर्मैति कवयोऽप्यत्र मोहिताः ।

तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ १६ ॥

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।

अकर्मणश्च बोद्धव्यं गहनां कर्मणो गतिः ॥ १७ ॥

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।

स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ १८ ॥

**“Even learned men are confused as to what is action<sup>2</sup> and what inaction. Therefore, I will tell you (what) ‘action’ (is), by knowing which, you will be freed from evil. It is necessary to understand action, to understand prohibited action and to understand inaction ; (for) abstruse is the Path of Action. He, who sees inaction in action and action in inaction,**

1 *Of* Parī paṭhī bhaktichī pāyari / hechī kūrī karmeñ Parameshvarīñ / arpaneñ jyāsa aise pari / jānoni // Jeñ divyatveñ janma kama / jānaueñ āni vishvachī Sāguna Brahma / jnāna tapeñ hī Bhakti Yoga uttamottama / to yā Bhakti Yogeñ jñāna jāhyī // *Yathārthadīpikā*

2 *Of* Karmano śāstrierarite artha karie to etloj thīya ke kārmasamuha Sāmānya rite kama etale Vedokta vidhī, ane vikama etale Vedokta mūhādha Temaja akarma etale kārī pana na karavārupi maunādi — *Dvandvī*

is shrewd among men and is devoted and the doer of all actions '.

In the first of these three verses Arjuna is told that even great thinkers who have mastered the Shastris have blundered (*ka ayo pyatra mohitah*) with regard to the true meaning of action<sup>1</sup> and inaction (*kim karma kim akarmeti*) and therefore he is promised a clear explanation of what is meant by action (*tatte karma pra akshyami*) by understanding which he would be released from the evil fetters of it (*vijnatvā mokshyase shubhāt*). In the second verse we find in addition of what is called prohibited action (*vikarma*) and a remark that the end of action is inscrutable (*grahant karmano gatiḥ*) meaning thereby that all the three are to be included in the term action and that there is misunderstanding about every one of them (*karmano hyapi boddhavyam akarmanascha boddhavyam*). The popular meaning<sup>2</sup> of action and inaction is doing and not doing what is prescribed in the Vedas and that of prohibited action is doing what is prohibited in them. Now, not only the performance of the optional duties mentioned in the Vedas the neglect of the necessary work and the doing of prohibited action fetter but even the unoffered disinterested actions force you to go to the world of the dead ancestors (*Karmanā pitrilokaḥ*). Whatever may be the difference therefore between these three kinds of

1 *Of Bhutabhāvobhā aśaro viśargah karma sāñjñitah—D G VIII 3*

2 *Of Jeñ jyāśa Vedavyūhita teñ karma / jeñ Vellu nishodhileñ teñ karaneñ vikarma / Vedavyūhita na karaneñ akarma / karma mhanāveñ tihlasihi //*  
*Jyāta muraśa dośha tyāśa mhanāveñ viśha / ban lhaḥāraka ho tinhi viśeśha / phalaban lha karma uho //* *Tatharthadijilā*

*Tari karma te : śāstravyūhita / tyāśeñ tattva jñāveñ gē nishchita / āñi vikarma pratīśhi lha tyāśeñ tattva / āñama bhuta teñ tushoimpara //*  
*Chitradananulalahari*



action in other respects, they all agree in one particular, viz., in their binding<sup>1</sup> power, which is the reason of their being classed together. Just as any drug that kills is poison, so, whatsoever binds is action. Its nature is said to be mysterious<sup>2</sup> (*gahanâ*), because, whether it be good or bad, it is impossible to avoid its fruit. In the third<sup>3</sup> verse, therefore, the Blessed Lord gives the promised explanation by saying that he, who performs the necessary duties and offers them to God as sacrifice having no desire of fruit, sees inaction in action. Just as the poison, converted into medicine, loses its power of killing, so does the action, sacrificed to God, lose its binding power. This is real inaction, and not the undoing<sup>4</sup> of the actions prescribed in the Vedas, for, in the latter, the Karma Yogin (follower of the Path of Action) sees action, in as much as it binds one by taking him to hell. The person who sees, in this way, inaction in action and action

1 Cf. *Tyāgnârthât karmāno'nyatra loka'yam karmabandhanah*—*B G III 9*

2 Cf. *Karmâcheḥ gahana gati / kûṇ phalabhoga kadhiṇī na chukata* // *Yathârthadīpikâ*

3 Cf. *Agâ! kârma kâruni vilûta Vedokta / jo Ishvariṇī samarpito bhakta / to tyâ karmîcheḥ karmaphala virakta / akârma dekhe* // *Heṇ mukhya akarmâcheṇ lakshana / dusareṇ akarmā avalakshana / karma tyāgarupa / pui vashlokiṇī varṇileṇ* // *Tyâ akarmîṇī dekhe karma / kûṇ bandhakâsa karma mhanâveṇ heṇ varma / karma tyāgiṇī akarma adharma / narakaprada teṇ akarmahī karma yâstava* // *Yathârthadīpikâ*

4' Cf. *Âkarma mhanaje karmashunyatâ asî laulakâṇṭa arthā āhe kharâ , pana shâstṛiṇya drishtyâ vichâra karitâṇī to yetheṇī julata nâhiṇī. Kâiana svastha basaneṇī mhanaje karma na karaneṇīḥ kṛtyekadâṇī karmacha hoteṇī, aseṇī âpalyâ najaresa yeteṇī Udâharanârtha, âpalyâ âbâpâṇsa koni mâihâna karita asatâṇī tyâcheṇī nivârana na karitâṇī svastha basaneṇī hiṇī tatkāliṇī laulakadrishṭyâ akarma mhanaje karmashunyatva asaleṇī tari teṇī karmacha,—kimbahunâ vilâma—asuna karmavipâka drishtyâ tyâche ashubha parinâma âpalyâlâ bhogâve lāgalyâ kheriṇa iṣhata nâhiṇṭa.—**Gītârahasya.*

Kartâ sakrîta Vedokta karmâchâ (Kṛtsnâkarmakṛit)—*Yathârtha-dīpikâ*

in inaction, is said to be an expert Karma Yogi and a doer of all necessary actions (*karmanyakarmajah pashyedakarmani cha karma jah sa buddhiman manushveshu sa yatah kritsna karmakrit*). The word 'Buddhimān' (thoughtful) suggests that he avoids prohibited action (*vikarma*). It must be borne in mind however that even prohibited action like that of Bharata in forsaking his mother Kaikeyi or that of Pralhada in forsaking his father Hiranyakashyapu done for the express purpose of serving God also becomes inaction. The proper definition of *Vikarma* is therefore the one given by Shri Ekānātha<sup>2</sup> i.e. that action which engenders further action. Now the action (*karma*) which by sacrifice becomes inaction (*akarma*) is *Kriya māna* only. Heaps of *Sanchita*, however remain to be destroyed before one is released from the fetters of action altogether. This can be accomplished by the practice of Yoga after the realization of the Self. The two methods followed by the Initiates to gain this object are either the Worship of the Impersonal or that of the Personal God. In the next verse Shri Krishna speaks of the entire destruction of Karma (action) in the case of the Nirgunopāsaka (the Worshipper of the Impersonal God)

Nivṛttirapi muḥḥ sya pravṛttirupajayate—*Ishta ātra Cidā*

Bhoreṇ ghaḍe ty *ra* / ty lge l aḥ gī yeti bhora || *Shri Tukir ma*

1 Cf. Reverence thy parents. But how if those parents be depraved? If the Divine Law directs us to one thing and our parents to another then in this deliberation we ought to obey the best dis obeying our parents in those things only in which they recede from the Divine Laws—*The Golden Verses of Pythagoras*

We have commanded man to show kindness towards his parents but if they endeavour to prevail with thee to associate with Me that concerning which thou hast no knowledge obey them no —*Alloran Chapter XXXIX.*

2 Cf. *harmavul karma visheshā vadhe / vikarma ty utē mhananeñ ghade || Law thī Bhagavata*

यस्य सर्वे समारंभाः कामसंकल्पवर्जिताः ।

ज्ञानाग्निदग्धकर्मणि तमाहुः पंडितं बुधाः ॥ १९ ॥

**"The man, whose acts are all free from desires and (egoistic) fancies, and whose actions are burnt in the fire of Knowledge, is called a Sage by the Wise."**

The person referred to in the preceding verse, who sees inaction in action, and who is unfettered by the chains of '*Kriyamâna*', is a Karma Yogi<sup>1</sup>, but not a Jnâni. Here, we find a description of a Nirgunopâsaka Jnâni<sup>2</sup>, who does not offer his actions as a sacrifice to the Personal God, but destroys his '*Kriyamâna*' by the experience he possesses of being actionless, and his '*Sanchita*' by the fire of Knowledge (*jnânâgni dagdha karmânâ*). His acts are all (*yasya sarve samârambhâh*) such, as are absolutely necessary for the support of his physical body, which too are free from worldly desires and imaginings of Egoism (*kâma sañkalpa varjitâh*), and even done for him by<sup>3</sup> others, because his Reason is ever concentrated in the Nirguna Brahma he has realized. The Wise call such a man a Sage (*tamâhuḥ panditam budhâh*). In the following verse, Shri Krishna

1 *Of* Karmañ dekhe akarma / purviñ varnîlâ jyâcheñ kriyamâna karma / bandhaka navhe to karma yogi parama / parî navhe jnânî //

2 *Of* Jnânîgnineñ sanchiteñ jâlî / ñî akartâtmapaneñ kriyamâna lâhî / ahañkartritvâchyâ vitâlî / ovaleñ na karî chittâsî // Kîñ jyâche samârambha sakala / kâma sañkalpa varjita nirmala / kîñ kâmanî ñî ahañkartritvâcheñ mula / donhîñ samula nasatî jayâsî // Agatya karmâche ârambha / tyâsa mhanîñ sarmârambha—*Yathârthadṛpikâ*

Jeyâ purushâchâñ thâññî / karmâchâ tarî khedu nâhî / parî phalîpeksâ lâhîñ / sancharenî // ñî heñ karma mî karîñ / athavâ idarileñ siddhi neina / yeneñ sañkalpeñ hîñ jeyâcheñ mana / vitâlî nî // Jnânâgnicheti mukheñ / jeneñ jâlîñ karmeñ ashesheñ / to Brahmachî manusbyavekheñ / olakha tuñ // *Jnâneshtari*

3 *Of* Mukhîñ pade grâsa / to gilatâñhî prayâsa / nasatî îyâsa jayâsa / kâmasañkalpâche // *Yathârthadṛpikâ*

speaks of the Jñānī<sup>1</sup> whose spiritual experience and method of worship is the same as that of this Sage but whose lot in this world unlike his is to enjoy different sorts of pleasures

त्यक्त्वा कर्मफलसंगं नित्यवृत्ते निराश्रय ।

कर्मण्यभिप्रवृत्तोऽपि नेव किंचित् करोति स ॥ २० ॥

‘Having renounced the fruit of action and attachment, always content relying on none though he engages in action yet he does nothing at all

He forsakes the fruit of action (*tyaktvā karmaphala*), which means here worldly pleasures because he enjoys Bliss which is the source of all happiness. He abandons attachment (*sangam*) that he is the doer of actions because he actually feels that he is actionless. He is always satisfied (*nityatṛiptah*) with his Knowledge of the Self. He realizes that he is the all pervading Soul the real substance of which all that appears is a mere shadow and therefore he depends on none (*nirāshrayah*) but everything depends on him. Although such a man's work in this life be stupendous (*karma nyabhīpravṛttopi*) through previous Karma yet as a matter of fact not a single thing does he do (*naiva kinchit karoti saḥ*). The case of the Jñānī who has

1 *Oḥ* Atā akartatma yoga / bala aśanī vichitra bhoga / jyāsa ghaṭati ty ch. pr saṅga / Shriranga bolato ya abhoktā // *Iath rthad piki*

2 *Oḥ* Yether viśayasukhachī karmaphala / nī saṅga abhīkaritvādi malā / tākuni sarva karmāni pravartatī nirmala / tari nityatṛipta lābhīnīcha nahīni karita to // *Evam nīr śhraya mhanaje ananta / jyāsa ādyanta teī parīśhrīta / svayēni sarvaśhraya nīśhrīta / hā svarupānubhava jayachā //* *Yatharthadīpikā*

Karmāchya th dī karitvābhīmāna / phala ten bho abhīlāsha jana / ātmā akarta abhokta yī jnaneṇi k runa / tākuni purna dōhātēṇi // *Maga paramānanda svarupa labheṇ karuna / sarvatra nīrākāṇkṣh nityatṛiptachā to ja a / dehendriyānchī āśhrīya tākuna / advalta darśhaneṇ jana / nīrā śhraya to //* *Ohṭsadanandalahari*

given<sup>1</sup> up his house and family, is dealt with in the next verse.

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।

शरीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ २१ ॥

**“Expecting nothing, controlling the Mind and the Reason and abandoning all belongings, he incurs no sin by performing actions merely for the sake of the body.”**

The senses of the person, who is imbued with desires, wander in all directions, but this Jnâni, being free from hopes and expectations (*nirâshih*), is able to control his Mind and Reason (*yatachittâtma*) and direct them to the Self. He abandons wife, children and all earthly goods (*tyakta sarva parigraha*), and works only for the maintenance of the body (*shârîram kevalam karma kurvan*), because it is unavoidable<sup>2</sup>. He must have food to satisfy his hunger, water to quench his thirst, and clothing to protect him from cold. His efforts, such as those of doing brain work or manual labour or even begging alms, to procure these things, in no way generate sin (*nâpnoti kilbîsham*). The word ‘*kilbîsha*<sup>3</sup>’ (sin) stands here for

1 *Of Tyakta sarva parigraha* / âni shârîra mâtrâchâ nirvâha / kari jo tohi alipta nisprîha / heñ yâ pudhîla shlokiñ vânila || *Yathârthadnyâlâ*

2 *Of Shârîra karma*, kadâpi panâ atake tevâñ nathi, jyâ sudhî deha chhe tyâñ sudhî te dehanuñ prârabdha pana chhe, ne tethî tenâñ karma pana chhe, etale shârîra karma kadâpi pana tyajîya nahi, tene je tyajyâñ gane teja mudha jânavo Mâte abhimâna rahita tha prârabdha vasha shârîra karma karatâñ kari pana bâdha nathi ulatuñ nâ karavâno âgraha mânavâmâñ pâpa chhe — *Divedî*

3 *Of Pâpa punya miloni* / karma sanchita kriyamâna doni / donhîteñ pâpeñchi mhanoni / Vedântiñ Brahmasutriñ prasiddhi aisi ||

*Brahmasutra*—‘Tîdadhigame uttâpurvârghayorashleshavinâshau’

*Sutrânta*—Jîlâ asatîñ Brâhmânubhava / pudheñ jo pâpâchâ sambhava / tyâchâ navhe lepa lesa lavi / âni nâsha purvîyâ pâpâchâ || Pudhîyâ kriyamânâchâ navhe lepa / âni nâse mîgîla sanchita pâpa / dvividha karmîñ dvividha pratâpa / suchavilâ jnânâchâ || *Yathârthadnyâlâ*

merit as well as sin for, the *kriyamāna* and *Sanchita* which the *Jnāni* destroys include both of them. When Arjuna heard this he entertained a doubt as to whether or not a *Jnāni* who was burdened with a family was polluted by the actions he performed in support of it. Shri Krishna tells him in the next verse that he too is pure and undefiled.

यद्यच्चात्मनस्तुष्टो दृढार्ततो विमत्सरः ।

समं सिद्धायसिद्धौ च हृत्वापि न निवर्ष्यते ॥२२॥

Satisfied with whatever he gets unsought free from the pairs of opposites without malice the same in success and failure, though acting, he is not bound.

The *Jnāni* spoken of here has a family which may require lots of things but he is content with what he obtains without asking or desiring (*yadrichchhā labha santushtah*). He is free from the pairs (*dvandvātatah*) of pleasure and pain gain and loss honour and dishonour as well as from the feeling of envy (*vimatsarah*) on seeing the prosperity of others because he realizes<sup>1</sup> nothing but himself in everything. When he begins to do anything he says to himself that he will have only what he is destined to get and is therefore not at all overjoyed with good or disheartened with bad fortune (*samāh siddhāyasiddhau*) but is always pleased with the enjoyment of his own Eternal Bliss. Why will such a Soul be fettered by the bond of deeds (*kritvapi*

I libhsha shabdesh dharmādharmaphala prāpti / jlyetesh saṁsriti aśesh  
mhanije // I anyahi saṁsāratan aśe deta / mhanoni pā pa aśesh tehi libhsha  
bhuta // *Chitśad nandala/ari*

1 *O/* Hesh aśo vishvesh pañ / jo yā āṇapeñ vañchuni nābh / karma  
tesh kavana kai / budhi teyateñ // Āni hā matsaru jetha upaje / tesh nurechi  
teyā dajesh / to nirmatsaru kāl mhanije / bolavari // *Jnaneshvari*

*na nibaddhyate*)<sup>1</sup> So far, Shri Krishna has been talking of Jnânîs, whose object of worship is only Nirguna Brahma or the Impersonal God. A question, therefore, arises whether the action of a Jnânî, who worships the Saguna Brahma or the Personal God, will bind him. The reply given, in the next verse, is that, he being a Jnânî<sup>1</sup> Bhakta, his actions are destroyed with the greatest ease

गतसंगस्य मुक्तस्य ज्ञानावस्थितचेतसः ।

यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ २३ ॥

**“All the acts of one, whose attachment is gone, whose Soul is liberated, whose Reason is established in Knowledge, and whose actions are performed for the sake of the Personal God, pass purely into ash and smoke.”**

His attachment to the body is dead (*gatasangasya*). He never feels, even in his dream, that he does anything. He enjoys Living-Freedom (*muktasya*). His Reason has become steady<sup>2</sup> (*jnânâvasthita chetasaḥ*). He does Shravana-Kirtana, maintains his body and instructs the Ignorant, for the purpose of offering all his work as sacrifice<sup>3</sup> to Yajna, i.e., Vishnu or the Personal God (*Yajnyâcharataḥ karma*). Here lies the difference between him and the Worshipers of the Nirguna Brahma, mentioned in the preceding four verses, for, the followers of both the methods possess a Knowledge of the Impersonal God, but the Nirgunopâsakas forsake the Personal God after realizing the Self and manage to secure Per-

1 Of Teshâm jnânî mtyayukta ekâ bhaktarvishishyate—B G VII 17

2 Of Gatasanga mukta kiñ jyêchî jnânîñ / buddhi bhîrâlî nisî to mha-  
nom / varnitîñ suchavî kiñ tyâ pâsum / nihshesha galâlêñ abhramana //  
Evaṁ bhaktâ inî sharîrâ yâtrî / pûropadeshîdîkâ karmamâtra / arpîvayâ  
Yajnanîmakâ Kamalanetrî / ichare jo // *Yathârthadipikâ*

3 Of Yathakoshi Mâdarpanam—B G IX 27

fection by their own efforts alone. Śrī Kṛṣṇa will, therefore tell Arjuna in Chapter 1 All that they have to encounter is a considerable difficulty. In completing their course will be easy if the spiritual path of the Bhaktas is smooth and easy on account of the help they receive from the Blessed Saviour But why should one who has already become perfect (Śrī prema) hear and aim the glory of the Personal God? Shukadeva answers the query by saying that, although his own knowledge of the Impersonal God was perfect, yet he was so charmed by the Līlā (Amusements) of the Personal God that he made a special study of the Bhāgavat at the feet of his father Vyāsa. There is, however, another more important reason for the pious work which the Jñāni Bhaktas do. Owing to the nature of the Jāpavṛttī as urged by God, the Worshipper of Nitya Brahman must obtain nirguṇa Salvation (Jñāna Mokṣa) in which state on account of the absence of the Shuddha Sattva which merges in the Brahman at the time of the death of their physical bodies they lose their joy of the Self along with the miseries of birth and death. The Worshipper of Saguna Brahman who on the same principle secures after quitting the li



Saguna<sup>1</sup> Salvation ( *Vaikunthavāsa* or residence in the *Eternal Abode of Vishnu* ), retain, on the other hand, their Shuddha Sattva, which enables them to enjoy both Freedom ( *Mukti* ) and Love of God ( *Bhakti* ). This is the main object of the acts of devotion performed by them even after they have reached Perfection. There is no wonder, then, in the fact mentioned in the verse, that one and all of their actions are destroyed admirably ( *pracihyate* ) The word ' *hiyate* ' would have been sufficient to express the idea of simple destruction, but the two prefixes ' *pra* ' ( *prakarshena* ) and ' *vi* ' ( *visheshena* ) are added to bring the force<sup>2</sup> that, by the help of the Personal God, their task becomes easy, and they secure the Love of God, which is sweeter than even the Freedom they enjoy. In the next verse, Shri Krishna describes their mode of working for Yajna or the Personal God, and mentions distinctly the fruit they obtain

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नेौ ब्रह्मणा हुतम् ।

ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ २४ ॥

" When the sacrifice is Brahma, the ghee and grain are Brahma, the fire is Brahma and by Brahma the offering is poured, to none but Brahma shall he go, who realizes in his acts Brahma alone."

The principal aim of the Bhakta, in doing action at all, is to sacrifice it to the Personal God. This act<sup>3</sup> of sacrifice ( *uparam* ), which is a mere wave of delusion,

merges in the ocean of Brahma and becomes Brahma itself. The sacrificial offerings (*havah*) and fire (*agnau*) which represent<sup>1</sup> the several instruments necessary for action as well as the doer of the sacrifice appear to him as Brahma (*Brahmanū hutam*) just as ornaments, pots and a piece of cloth appear to be gold, clay and thread respectively. This is simple enough to understand for the effect is nothing but the cause as may be seen from the example of the flame itself which issues out of fire and vanishes into it again. Even during the period of its existence it presents itself in the form of fire and through fire only. Thus one who realizes<sup>2</sup> Brahma in action (*Brahma karma samādhiṁ*) goes to the Personal<sup>3</sup> God alone as his goal (*Brahmanā tena gantavyam*). For the Shruti<sup>4</sup> says that when the aspirant has acquired a

1 Cf. *Adhishthānam tatb kartā... janchamam—H O V III 14*

2 Cf. *Kāśīyāneṣu puṣṭi karuṇī śaśir jī / śīleḥ sandeḥa mūlā phedi  
dīpī || Udaleḥ nīlīnūṣṭi tārī svarupachī Tureṣi / tetheṣi Devī māreṣi kṛpā  
veśhe || Candhīcī śā gundha puṣṭi pāchī parimāṇa / tetheṣi mī lurbala  
kṛpā r bā || Vīṭhūṣi dakṣiṇī pari śī tu Nīriyāna / anna Parabrahma  
duṣeṣi nābhī || Cītoṣi to oṣṭkīra tālī nūdeśhvārā / nūchīvayā tṛtīa n hī  
kṛbeṣi || Phaladīpī Tuṣṭiḥa tīmbo a alabātā / tetteṣi mīṣi Anantī kṛpā  
rīṭhūṣi || Tūlī mṛhane Hārī aṇa heu Tureṣi nīma / dhupa dīpa Rāmā  
Kṛṣṇa Hārī ||*

Samādhiḥ mhanījo Brahma jñāna / karmīṣi Brahmachī dekhe jo nirvāṇa //  
*Chhādanandalaharī*

3 Cf. *Brahmaiva tena gantavyam mhanonī / Saguna Brahma suchavunī /  
aiseu nirguna prāptikarunī / bhajatīṣi pārdveṣi mṛhane Brahma saguna ||  
Tathārtī ad pīkū*

4 Cf. *Shruti — Yadi pashyanpashyate rukmavarnam kart. rumisham  
purusham Brahmayonin / tadā vidvān puṣya p po vidhuya nīranjanah  
paramam a myamupaśti dīvyam || Vidvān mhanījo jñānavanta /  
pashyan mṛhane pāhanār atyanta / vyatireka ananya donhī yā  
śabaddīta / Brahmanānānubhava Shruti bole || Pashyan śabden  
dekhanī / vishva Brahma pāhe jo śābhānī / aśī puruṣa pīho sagunī /  
rukma varṇas aiseṣi Shruti bole || Rukma mhanījo suvarṇa / artha  
kū suvarṇa śarīkṣī jyāśhī varṇa / kartā īśa puruṣa saguna / tyāśa to jñānī  
pāhe jo dekhanī tattvatāḥ || Jevāṣi aśī dhyānīṣi / Saguna laramātma dekhe*

practical Knowledge of the 'Self' (*Vyatiṛeka*), and when he sees the Self in the whole Universe (*Anvaya*) and meditates on the Saguna Brahma, he, after destroying all his Karma in the shape of merit and sin, assumes a body of Shuddha Sattva, similar to that of the Personal God, and enjoys His Eternal Bliss in His Supreme Abode, the Anâdi Vaikuntha. The offering of Karma to the Personal God, after Self-realization, is also recommended in the 6th verse<sup>1</sup> of Chapter XII. After describing here the Jnâni Bhakta's mode of sacrifice, Shri Krishna proceeds, in the next verse, to give us an idea of the ways followed by the Karma Yogins and the Nirgunopâsakas

दैवमेवापरे यज्ञं योगिनः पर्युपासते ।

ब्रह्माज्ञापरे यज्ञं यज्ञेनैवोपजुह्वति ॥ २५ ॥

**"Some Yogis offer up sacrifice to the Gods, while others pour sacrifice by means of sacrifice in the fire of Brahma."**

The followers of the Path of Action perform sacrifices<sup>2</sup> (*apare yajnam yoginah paryupâsate*) in the name of

jnâni / tevhâñ parama sâmya tyicheñcha pâve mhanoni / Shruti bole //  
'Sâmya' 'divya' âni 'parama' / mhanije jaiseñ sâkâla Saguna Brahma /  
hoya hâhi tyâsama / 'parama' âni 'divya' // Tvâsama mhanije tyâ  
sârikheñ shanra / chaturbhuja shañkha chakra pitâmbara / parama mhanije  
jaisâ Ishvarâchâ âlârâ / akhandânandânubhava sattvâchâ // 'Divya'  
mhanaje alaukika / jo deha navhe panchabhautika / aiseñ 'divya' 'parama'  
'sâmya' to upâsaka / pâve samipa Parameshvarâchyâ // 'Upa' mhanije  
samipa sâmya / sâmya samatveñ nusateñ sârupya / evancha sâlokyahi  
prâpya / jnânyâñsa dhyâneñ sagunâchyâ // *Yathârthadîpikâ*

1 Cf "Ye tu sarvâni karmâni.. Mâmdhyâyanta upâsate"

2 Cf Âtâñ apara je karmayogi jâna / te Deva yajna karitâti sampurna /  
daiva mhanaje Deva Indrâdi Agni Varuna / tyâñcheñ yajana to daiva yajna //  
Aise yâ karma yogeñ chitta shuddhi/jâhyâ phalarupa yajna kariti trishuddhi /  
grihasthâ parisa apara te yati subuddhi / te jnânavidhi aisâ kariti //  
*Chitsadânandalahari.*

Indra and the other Gods (*dau amē a*) for the purification of heart with the belief<sup>1</sup> that the worship is either equivalent to or tends to culminate in, the worship of Brahma but without evidently realizing like the Jñāni Bhāktas that every one of them is Brahma pure and simple. After acquiring Knowledge if they become the Worshipers of Nirguna Brahma they imagine<sup>2</sup> Brahma itself to be fire and throw into it all their acts in the form of offerings following their usual Vedic mode of sacrifice (*Brahmāgnāḥ apare yajnam yajnenaiśopajuhvati*). In the next verse Shri Krishna mentions the sacrificial means of acquiring self control by which alone an Initiate (*Siddhika*) or a person who has realized the Self and works for Perfection is able to do such a sacrifice (*Yajna*)

श्रोत्रादीनां द्विषाग्नयस्य स्यमाग्निषु जुहति ।

शब्दादीनि च मानस्य ऋषिमाग्निषु जुहति ॥ २६ ॥

Others pour the senses such as hearing and so forth into the fires of restraint; others pour the sense objects like sound and the rest into the fires of the senses

The senses such as hearing and others (*shrotrādīn indriyāni*), are always anxious to have their respective objects and it is the firm resolve of secular or worldly Reason to help the senses in procuring them. The mind then under the patronage of Reason is engaged in contemplating various ways and means for the purpose. The Reason however that (*anyē*) has by *purvasaṅskaras* (inherent tendencies of past life) or by the reading of

1 *Of Akāśa t patitam toyam yathā gacchhati sagaram / sarvadeva namaskārah keshavam prati gacchhati // Shruti*

2 *Of Te Brahmacāri kevala / a nī bhavati kīṁ vṛtti sakāra / havishya rūpeṇ jalatī mhanonī anala / Brahmacāri bhavati // Parī yama nīyamādi sampanna / tyāgacchati to yajna hoyā nīśpanna / mhanonī śūnī paricchhanna / yama nīyama sampatti ādhi // Yathārthadīpikā,*

the Shastras or by the company of Saints, understood the baneful effects of enjoying sense-objects, controls the mind. This puts a stop to the hankering of the senses after the sense-objects. The senses seem to us to exist, because we see them thinking of the objects of the senses. If they do not do this, there is no mark to show us their existence. What becomes of them, then? They are burnt in the fires of restraint (*sañyamâgnishu juhvati*). This entire giving up of the sense-objects includes both Yama (forbearance) and Niyama (religious observances), and is possible for only the Jnânî<sup>1</sup>, who lives on the leaves and fruits of trees that drop in the jungle. Others (*anye*) there are, who lead a decent family life, and do not allow their lamp of dispassion to be extinguished by the wind of likes and dislikes, which always accompany the enjoyment of the sense-objects in the case of the ordinary worldly people. These Sâdhakas (imperfect Yogis) regard their senses to be fire and pour into them (*indriyâgnishu juhvati*) the necessary offerings of sound and other objects of the senses (*shabdâdîn vishayân*), without entertaining any desire for further enjoyments or aversion for further sufferings. This, they are able to do, because they never feel that they really enjoy pleasure or suffer pain. In the next verse, Shri Krishna describes the one and the same result<sup>2</sup>, which both the classes of Initiates achieve by their different practices.

सर्वणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।

आत्मसंयमयोगाग्नौ जुहति ज्ञानदीपिते ॥ २७ ॥

1 *Of. Sarvasaṅgaparityāgi / te he sāṅgītale yogi / je vishayendriya sañyogi / homa bhāviti te eka anya // Yathārthadīpikā*

2 *Of. Aise upāya ādhi / tevhāi sādhe Brahmasamādhi / to Brahmasamādhi yajnarupeṇ bodhi / Shri Krishna ātāi yā shloṭiṇ // Yathārthadīpikā.*

"Some again pour all the functions of the senses and the functions of the life-breaths into the Knowledge-kindled fire of Yoga, in which the Pure Reason is repressed

When the Nirgunopâsaka Jñānis by means of the sacrifices mentioned in the preceding verse secure Perfection their Pure Reason or Shuddha Sattva which is as it were the soul of the senses and the life-breaths merges in the Self. The senses then naturally forget the sense-objects and the life-breaths their activities. *Ātmasanyama*<sup>1</sup> is a state in which the Pure Reason of the Perfect Man remembers nothing but the Self. It is called 'Yogi' by Pātanjali which he defines as *Vṛtti nirodhaḥ* meaning thereby the inhibition of the functions of the mind. This Yoga known also by the names of '*Nirīkalpa* or '*Nirvishesha* or '*Asamprajnata Samādhi* Unmani and '*Shuddha Turya*' is the fire in which the Nirgunopâsaka Siddhas (*apare*) sacrifice (*yogāgnau juhvati*) all the operations of the senses (*sarvaṇḍriya karmāni*) as well as those of the life-breaths (*prana karmāni cha*). It is said to be '*jñanadīpita*' (Knowledge-kindled) because it is kindled by Sattva which is the power of Knowledge. In the next verse Shri Krishna speaks of a few more sacrifices

1 Of Chitta atm varupavina / nathavi avilambhi techi sv tma khuna /  
yasa mhanati nispuna / chitta sañyamā mhanoni || Yācha sañyamālgau /  
Yora mhanati Patanjaliyogi / kiñ raja tama vṛtti viyora / yoga chitta  
chaitanyachī || Itechi avastha unmani / mana Brahmacchi jñen mhanoni /  
he hi shuddha turya sajjani / lekhili avastha || Yath rthadīpī ?

Yaya asamprajnata samadhis / ātmasaṃyamayora mhanati tyasi /  
Brahmatmyaikya śikshatkar : sarvaśūni / ase tejori shi dāid pyama ||  
*Ōṃtsad inandalahari*

~ Of Kin to ātmasaṃyamayoragni / jñanadīpita mhanoni / jñana  
mhanaje jñanashakti sattveñ karani / dīpita mhanaje prakāshita ||  
*Yatharthadīpikā*

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।

स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ २८ ॥ -

“ Others make a sacrifice of Wealth, a sacrifice of Meditation, a sacrifice of Yoga and a sacrifice of Knowledge by a study of the Vedas, men of steady devotion and of rigid vows.”

Here, four kinds of sacrifices are mentioned. The first is ‘*Dravya<sup>1</sup> Yajnah*’, which means charity in the shape of wealth. The second, ‘*Tapo Yajnah*’, though commonly understood to be equivalent to the performance of austerities and penances, truly means Meditation<sup>2</sup>. It is by this Tapa of Meditation that Bhrigu realized the Eternal Bliss, through the Grace of his father and spiritual guide Varuna. The third, ‘*Yoga Yajnah*’, is the ‘*Hatha<sup>3</sup> Yoga*’, the highest aim of which is to carry the life-breaths through a vein called Sushumnâ<sup>4</sup> to the Brahmarandhra (an aperture in the crown of the head, through which the Soul is supposed to escape). When the Yogî has achieved this, he is able to put off death for a certain<sup>5</sup> period only, for, everything in this world

1 *Of* Yetheñ dravya yajna shabdeñ karuñ / suchavñ dravya dîna yajna mhanonñ || *Yathârthadîpikâ*

2 *Of* Tapa ñlochana mhanñje vichâra—*Yathârthadîpikâ*

3 *Of* Prastutîñ varnitâñ yajna / itara dravyâdî yajnahñ ajna / jaise karitñ mhanee Krishna sarvajna / taise yogayajnahñ hatayogî || *Yathârthadîpikâ*

4 *Of* On the right side spreads the Pingalâ Nâdî ( i e , from the sole of the right foot right up to the top of the head where the Sahasrâra exists ) It is called Devajâna or the vehicle of the Devas. On the left side stretches forth the Idî ( i e , from the sole of the left foot upto the Sahasrâra at the top of the head ) It is called Pitrijâna or the vehicle of the Pitris. Sushumnâ is a fine nerve that passes between the Idî and Pingalâ. It takes its origin from the Sahasrâra and growing gradually finer, descends through the canal of the spinal column (*Meru-danda*). From this Sushumnâ all the Jnâna Nîdis (sensory nerves) take their birth —*Laksh*

5 *Of* Shatam chrikanchi hridayasya nâdyastîsâm murchinamabhinibhritakâ / tayordhvañyânnamritatrimetâ trividha gatyâ kramena bhavanti || *Shruti*.

being perishable, he too has one day somehow or other to yield to death. He obtains Salvation, if he has also acquired knowledge of the Self and become perfect otherwise he has to take birth again like other Ignorant Souls. The Shruti<sup>1</sup> therefore says that he crosses death through the knowledge of the non Self (*Avidyā*) which means *Hatha Yoga*, and attains to Immortality and Bliss through the Knowledge of the Self (*Vidyā*). The last but not the least is the *Sādhyaya Jñāna Yajna* which means the sacrifice of the theoretical knowledge (*gnanam*) of the meaning of the Vedas (*Sādhyaya*) acquired by the study of various commentaries under the guidance of qualified masters. But to understand Vedānta<sup>2</sup> that is the true meaning of the Vedas one must have Sannyasa<sup>3</sup> that is he must renounce all works with desire. It is therefore that those who perform this *Sādhyaya Jñāna* sacrifice are called '*Yatayah saṁśritatratāḥ* (zealous workers of firm resolution). For although they have not yet realized

1 *Shruti*—*Anya āhurevīdyayā anya īuravīdyayā / īī shushruma dhīr nām yo nastadvichachakāshire // Vīlyanchāvi lyāneha yastadvēdobbhavam hī sah / avīlyavā mṛityum tīrtvī vīdyayāmṛitamashnute //*

2 *Of* *Ātmi sādhyāya jñāna yajna / mhanīje Vedartha jñānase abhīstrajna / sādhyāya Veda tyāneha artha abhījna / Vēdabhisheyeṣi p'batī //* *Yatī rthadīpikā*

3 *Of* *Mukhya Vēdichī artha / to Vēd utachi yathārtha //* *Yathārtha dīpikā*

4 *Of* *Sannyasya shravanam kuryāt—Shruti*

*kīmy nām karmānām nylsam a anyānam kavayo viduh—B G XVIII 2*

5 *Of* *Jarī marana mokshīya Mīm āshritya yātanti yo—B G VII 29*

*Fram sādhyāya jñāna jyānechī yajna / to yati alsei bolo abhījna / Jarī navhātī ātmajna / shravana karitī tadārtha //* *To yati saṁśritavrate kīl barēṣi tikshna jyāneheu vrata / mhanīje jo svvrata / na chalatī vratīpīṣunī //* *Yatharthatdīpikā*



the Self, they earnestly endeavour to be able to do so by the regular and uninterrupted hearing (*Shravanam*) of Vedanta, which is the only philosophy consistent<sup>1</sup> with all the three divisions of the Vedas, *viz*, Action (*Karma*), Knowledge (*Jñāna*) and Love (*Bhakti*). Now, the '*Prânâyāma Yajna*', which is performed by some for the purpose of restraining the mind, is described in the next verse.

अपाने जुह्वति प्राणं प्राणोऽपानं तथापरे ।

प्राणायामगती रुद्ध्वा प्राणायामपरायणाः ॥ २९ ॥

**"Some pour the upward life=breath into the downward life=breath and the downward life=breath into the upward life=breath, and restraining the motions of the upward and downward life=breaths, devote themselves to the control of the life-breaths."**

The outgoing of life-breaths is called '*Prāna*' and their incoming '*Apāna*'. When one closes the left nostril and suppresses forcibly the outgoing life-breath by means of the right nostril, he is said to have poured '*Prāna*' into '*Apāna*' (*apāne juhvati prānam*). This process is called '*Puraka*' in the Yoga Shastra. The next step is the '*Kumbhaka*', which means shutting up the life-breaths in a place called '*Mulâdhâra*', by closing both the nostrils and checking the flow of '*Prāna*' as well as '*Apāna*' (*prânâpāna gati ruddhvâ*). Lastly comes the '*Rechaka*', in which the Yogi has to close the right nostril and to allow the confined '*Prāna*' to pass away through the left-nostril (*prâne'pānam*). As this is known as the '*Prânâyāma*<sup>2</sup>' sacrifice, those who devote

1 Cf. Kāṇḍatrāya sammata / teñichī shāstra Vedānta / svādhyāya jñāna nischita teñichī mhanāvēñi || *Yathārthadīpikā*

2 Cf. Puraka karitāñi lhunte prānagati / rechaka karitāñi lhunte

themselves wholly to it believing that it alone will enable them to control the mind are called '*prānāyāma parayanāh*'. Besides *Prāna* and *Apāna* there are three<sup>1</sup> other life breaths viz '*Vjāna*' which shows itself when one has to carry a heavy weight or do some action which requires effort '*Udana*' which leaves the body at the time of death and '*Samana*' which conveys the juice of the food we take to all the parts of the body. Now, in the next verse *Shri Krishna* mentions the sacrifice of those who observe regularity in their food and passes a general remark on all those who perform a sacrifice

अपरे नियताहारा ज्ञाना ज्ञानेषु ब्रह्मति ।

सर्वेऽप्येते यज्ञविदो यज्ञस्थापितकल्मसा ॥ ३० ॥

**Others retrenching food pour the life breaths in the life breaths. All of these are knowers of sacrifice and have their sins destroyed by sacrifice**

ap narati / kumbhaka karitā khuntati dohluhti gati / tayante mhanati  
prānāyāmapara // *Ohlsad nandalahari*

Kiñ v yu pidaneñ puraka / tadānantara to nirodhan : kumbhaka /  
nirodhāñ sodaneu to rechaka / purakapudheu rechaka ghadenī // Heñ  
prānāyāma lalshana / hūñ eka yajna mhanē Nārāyana / to prānāyāma  
pariyāna / jo prānāyāmachī karitī bahu aise // *Yathārthadipikā*

Prānāyāmanāñ trana anga chhe. Jo urdhvavāratimāna v yu to prānā  
adhogatimāna to apāna sharīran. vāyuni gati edhe karavi to apānamān  
prānane homav rūpa puraka chhe. Â eka anga. Sharīran. v yuni gati  
urdhva karavi to apānane prānam ñ homavarūpa rechaka chhe. Â bijuñ  
anga chhe. Ubhayane bandha padī dai andarna vāyune andaraja rokavo to  
kumbhaka. Â trijuñ anga chhe — *Driceñ*

1 Of Âtāñ y n kherija vyāna udāna vā sarāna ase tina vāyu shillaka  
r bile. Paikūñ vyāna h prāna vā apāna yanchī sandhusthāññ r huna  
dhanushya odhanen ozeñ uchalanen ityadi dama chhe. tana kinī ardhavata  
shvāsa anvaruna jorachun karmen jevhañ karaviñ lagatata tervhañ vyakta  
hoto (Chh. I 35) Uda na mhanaje marana samayīñ nū huna janara

The body of those, who take limited food (*niyatā-hārāh*), loses its natural strength and, consequently, the life-breaths become feeble. The Yogis are thus able to control their senses easily. They are, therefore, said to pour their senses<sup>1</sup> into the life-breaths (*prānān prāneshu juhvati*). After describing, so far, all the different kinds of sacrifices, Shri Krishna says, in the latter half of this verse, that all those, who are conversant with them, efface thereby their sins (*sarve'pyete yajnavido yajnakshapita kalmashah*). In the next verse, he praises them again and finds fault with those only, who do not make any sacrifice at all.

यज्ञशिष्टाश्रुतभुजो यांति ब्रह्म सनातनम् ।

नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥३१॥

“Those, who eat the immortal food left of such sacrifice, go to the Eternal Brahma. This world is not for those who perform no sacrifice, whence, then, the next ?, O best of the Kurus !”

Those, who feed on the immortal remains of sacrifices (*yajnashtishtāmritabhujā*) performed disinterestedly and offered to the Personal God, secure purification<sup>2</sup> of heart, which enables them to realize the Self. Even those, who make sacrifices with worldly desires, when they get disgusted of them, are ultimately tempted to do actions disinterestedly to acquire, in due course, the

(Prashna 3 7) va samāna mhanṛje annarasa sharirāṇi sarva bhūkāmī  
ekasārakṣā poñchavinārī vāyu (Prashna 3 5) — *Gītārahasya*

1 Of Te prānī prāna homiti / prāna saṁskṛiteṁ indriyāṁsah mhanati /  
dusṛiyā prāna shabdeṁ Shripati / vāyurupa prānachi suchavi || Evam  
indriyeṁ lshinatvā jāti / prānāṁ mājū te homiti / je nyata kariti / alpa  
āhāra || *Yathārthadīpikā*.

2 Of Je sarvahi chittashuddhidvārā jāna prāpta / jñāneṁ Brahma  
sanātana sarvathā pāvata / phala heṁ thora aṣati Brāhmabhūta / jāna nischita  
mahāmata || *Chitsadānandalahari*.

knowledge of the Eternal Brahma and secure immortality (*yanti Brahma sanatanam*) It is only those who make no sacrifice (*ayajasya*) that are blamed by the Blessed Lord because they have to suffer pain and misery both in this<sup>1</sup> world and in the next (*nityam loko stu kuto nyah*) For how can you expect one who is not able to work out a simple sum to solve a difficult problem? If a rich man therefore does not perform the sacrifice of wealth but hoards it or a poor man that of some Japa or Tapas but idles away his time in useless gossip they are both treated with contempt by everybody here on earth and they have after death necessarily much less chance of getting any happiness whatever In the Mahābhārata the Muni Vyasa has also condemned<sup>2</sup> the conduct of such persons in very strong language In the next two verses Shri Krishna says that of the sacrifices he has described some relate to Action and others to knowledge of which the latter are superior to the former

एतन्मन्विधा यथा वितता ब्रह्मणो मुखे ।

कर्मभान्विद्धि तान्सर्वानेव ज्ञात्वा विमोक्ष्यसे ॥ ३२ ॥

येषां द्रव्यमयाद्य ज्ञानयः परतपः ।

सर्वे कर्माखिल पार्थ ज्ञाने परिसमाप्यते ॥ ३३ ॥

“ Thus many kinds of sacrifice are laid out at the mouth of Brahma (Vedas); know them all to be

1 *Of To ayajna purusha sarvathā / nindijetase loḍhī samastāh / loka nindya to m līchī jīti nantū / jīna sarvathā sarvaprakāreḥ // Tettha viśiśiṭṭha siddhantiḥ so kīu siddhyabhūta / to kaluchi paraloka tayasi prāpta / Turuvañ shilī tañn uttama bhūta / mahanañni gubyārtha sūgatasou // Chātsadānanda lahari*

*Eyān bhika hi eka dhada nāhu / maga paratrika sūghijalla lai // Jaineshvari*

*Of Drāvevāpsu praveśtavayya lantho baddha dridhām shilām / dhanavāntamādituram daridrañchūtāpasvīnam—Mahābhārata*

born of action, and thus knowing, you will be released. The sacrifice of Knowledge, O Parantapa (Terror of Foes) !, is superior to the sacrifice of any objects, for, all actions in their entirety, O Pârtha (Son of Prithâ) !, culminate in Knowledge "

The Vedas<sup>1</sup> thus describe manifold sacrifices ( *evam bahuvīdhā yajnā vitatā Brahmano mukhe* ), but it must be known distinctly that they all proceed from action ( *kā mājānviddhi tām sarvām* ), whether it be performed by means of the body, speech or mind, and not from the Self, who is actionless. Those who realize this, gain Freedom ( *evam jñātvā vimokshyase* ) The sacrifice of Knowledge ( *jñāna yajnah* ), therefore, like the one described in the 24th or 27th verse, is better<sup>2</sup> than any of the object-sacrifices ( *śhreyān dravyamayād yajnat* ), because it sets us free from the cycles of births and deaths by destroying actions of every kind ( *sarvam kā mākhilam jñāne parisamāpyate* ) Here, ' *sarvam*<sup>3</sup> *karma* ' refers to

1 *Of* Pari yathokta bahuprakāra yajna jñā / sarva vaidikū śhreyah  
sādhana / Vedamukheṁ vistrīta āvagata purna / jñānaṁ he khuna nūdhīreṁ ||  
Tayā sarvāṁ yajniṁteṁ jñāna / kīyavākmīnāṁ pīṣṇā mīmāṇa / pari  
te nābhātī itmayā purna / jñāne khuna āsi jo kīṁ || Ātmā to mī nirvyāpāra  
udīṣṇa / karma titukeṁ dehendriyāṁcheṁ jñā / āseṁ jñāne to moksha  
nirvāṇa / pāve purna Savyāsīchi || *Chitsādūnanda'ahara*

Arise bahutūṁ pariṁ anega / je sūṅhitale kīṁ yāga / te vistrīraṁ Vedeṁ  
chīṅṅ / mīnīṁtāle ībhātī || Pari teneṁ vistrīreṁ kīṁ kīṁveṁ / he karmasiddha  
jñāneṁ / etuleṁ karmabandhu svābhīveṁ / pīṁvāla nī || *Jñāneshvari*

Ā bīdhī yajno Brahma etale Veda tene mukhetū etale te dīṁtā vistrīra  
pāyāṁ che — *Drutēdī*

2 *Of* te dravya yāga kīṁ hotī / pari jñāna yajniṁche sārī na pīṁvātī /  
jevī tīrīteja sampatī / dīnakatīṁsū || Jethā pravṛtī pūṅṅala jñā /  
tarkīche dīṁtī gehī / jeneṁ indriyeṁ vīsarāṁ / vīśhṛyāsāṁṅṅ || Mānīcheṁ  
mānapāna g kīṁ / jethā bolīcheṁ bolaneṁ theleṁ / jeyamāyī sūṁpadaleṁ /  
jeyā dīṁse || Jethā vāṁṅṅyīchī pīṁṅṅ phīte / vīvekīchī hī sōṁ tute / jñā  
na pīṁtīṁ sūbhīcheṁ bīṁte / āpānīṁ peṁ || *Jñāneshvari*

3 *Of* Sarvā Karma kīṁvāṁmī / ākhīṁ karma kīṁchātī jñā / mīṁvāṁ  
Arjuna sūbhāṁ sūṁ na / dīvīdhā karmēṁ || *Yathārthasaṁpīṁ*

Kriyamîna' and *akhlam* to Sanchita Prârabdha' of course continues till the death of the physical body. As it is not possible however to perform the sacrifice of Knowledge without realizing the Self through the Grace of the Sadguru<sup>1</sup> (Preceptor) Shri Krishna mentions in the next verse for the information of Arjuna and all the Mumukshus the qualifications of the Master along with the way in which the Disciple has to surrender himself to Him for securing the alms of Knowledge.

तद्धिदि प्रणिपातेन परिश्रमेन सेवया ।

उपदेक्ष्यति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ३४ ॥

' Learn that by falling prostrate by questioning and by service The Men of Knowledge, who see the essence of things will teach Knowledge to you

Here the Blessed Lord emphatically asserts in conformity with the Shruti *Acharyav an purusho veda* that the only way for the Disciple to acquire Knowledge (*tadviddhi*) is to surrender himself absolutely to the mercy of the Sadguru or Preceptor with a full belief that He is his Saviour. This idea of surrender is expressed by the great Master of the West Jesus Christ in the words Sell all that thou hast and follow me. On this point Shankarachârya says Do not think. What is the need for a Master since one by himself can attain a Knowledge of the Self by avoiding

1 *Of Mantrahi dehila je shikavitila nâta ka lavya kal kusari / tcha guru pari Sadguru vafichuni shushyapanachi urechi uri // Siddhanta Saci*

2 *Of* The soul can only receive impulses from another soul and from nothing else. We may study books all our lives, we may become very intellectual but in the end we find that we have not developed at all spiritually. It is not true that a high order of intellectual development goes hand in hand with a proportionate development of the spiritual side in man. In studying books we are sometimes deluded into thinking that thereby we are being

optional and prohibited rites and by purifying the mind through the performance of prescribed rites" Knowledge (of Self) cannot result from rites alone without the Master that is the Ocean of Mercy, for, it is established by the Vedas that only he who has a Master can know." Nay, even Nānak, the Founder of Sikhism, who bases the authority and source of his Faith, not in the Shrutis and the Smritis, but in the heart of man, its intuitions and longings, openly acknowledges the necessity of a Preceptor for the purpose of realizing God, in such sentences as the following. 'He can be reached by only those, who wait on the Guru for help' 'By the Guru's teaching the light becometh manifest' 'Says Nānak, when the Guru showed me God, no one seemed to me to die or to be born' 'There are no virtues, O Nānak!', in the man who is without a Guru.' The indispensable need of a

spiritually helped, but, if we analyse the effect of the study of books on ourselves, we shall find that, at the utmost, it is only our intellect that has derived profit from such studies, but not our inner spirit. This insufficiency of books to quicken spiritual growth is the reason why although almost every one of us can *speak* most wonderfully on spiritual matters, when it comes to action and the living of a truly spiritual life, we find ourselves so awfully deficient. To quicken the spirit, the impulse *must* come from another soul. That soul from which this impulse comes is called the Guru, the teacher, and the soul to which this impulse is conveyed is called the disciple, the student. In order to convey this impulse, in the first place, the soul from which it comes must possess the power of transmitting it, as it were, to another, and in the second place, the object to which it is transmitted must be fit to receive it. The seed must be a living seed, and the field must be ready ploughed, and when both these conditions are fulfilled, a wonderful growth of religion takes place. 'The speaker of religion must be wonderful, so shall the hearer be' and when both of these are really wonderful, extraordinary, then alone will splendid spiritual growth come and not otherwise—*Swāmi Vivekānanda*

Na Guroradhikam na Guroradhikam / Shrivashāsanatah Shiva  
shāsanatah || *Shiva Gītā*





with the eight parts of the body (*Śikṣāṇa*), by falling prostrate at the Feet of the Sadguru. When the Disciple, whose Reason has been purified by the sacrifice he has made of disinterested action to the Personal God, and who is thus very anxious to know the Self, lies down almost unconscious before the Preceptor, He raises him up with kind looks and words of assurance, but does not reveal the Truth until a direct request is made to Him to that effect. The second way pointed out, therefore, is the question<sup>2</sup> (*prashna*), which the Disciple has to put to the Master. It is this — "Tell me, O Merciful Lord<sup>1</sup>, Who am I? Whence have I come? Whither shall I have to go after death? Who has fettered me, and how? By what means shall I be released? Be pleased to impart to me the Knowledge of the Self, to enable me to destroy my bonds and enjoy Thy Eternal Bliss in this very life. It is my earnest desire to make use of Thy Holy Feet as a ship to cross over this ocean of grief, and I am prepared to pay any

penalty that Thou mayest deem necessary to inflict on me for that favour. Even after asking questions in this manner if the Disciple is not very diligent in serving the Master he is considered to be an unfit candidate for his indifference to service shows his want of eagerness to acquire knowledge. Service<sup>1</sup> (see 1) is therefore the third way recommended in the verse for Self-realisation. The Disciple must be ready to do with joy any—even the meanest—kind of service for the Master without the least idleness or grumbling. However high may be the position of the Disciple in this world compared with that of the Master he must be ever willing to serve Him with all his heart and soul even in the presence of friends and relatives. Shri Ekantātha himself has given us a description of how the true Disciple serves his Guru and we have not the slightest doubt that he himself had acted up to his own ideal —

With his heart full of devotion he (the true disciple) chants day in and day out the name of his Guru. When the Guru is absent he will always be like the unfledged bird waiting for its mother thinking of him. In the company of his Guru he forgets everything else forgets that he has a body of his own which

1 *Of Śaṅkarayāṇīkāvyaṃ pīṭhā Maṇi śikṣā-māthā—Śrī Jñāna-rata*  
1-10-1

Sevā karīte śūnā / nīcā evaś tatpāra / valbhavaṃ asonhī svasharīra /  
sevesaṃ bhavēti tar nētyā || *Tatvārthadīpikā*?

Jo hīn / palāśaṭhoripana / pūyīśītalī tē ghṛṇa / aṅgān zālā valhina /  
śaṅgurupadīśī || Jo kīñ āpūñ bhakṣa / sōdoni tyāśī sampaṅka /  
śuluruchī sevaka / nīkata vartī jñānā || Sōyare dhāyare vyāhī / śīta-  
mītra jīvayī || *hīna nāstān kīñ hīn / sevā karitān na hīn || Jñānārīyara*

hastarati kasarati mlyati? yah saṁram tyajati yo mahānubhāvam  
seva nirmamo bhavati—10th Bhakti Sūtra of Varada

2 Taken from the sketch of Shri Ekantātha's Life by G. A. Natesan & Co.

fast, food and drink, rest and requires, occasionally at the family, father and mother, sleep, more, he forgets himself, plunge himself in the river of wife and child. He will pipe. He will ever drink the nectar of his Guru's worshippers of his desire-yielding milk of service from the dust his Guru treads, and the cow—Guru. He envies them, for he knows that his Guru is his ideal, greater by far than even father or mother, greater than everything else in this world. When the Master is satisfied with the Disciple's keenness of desire to realize the Self, he gives him the desired instruction ( *givaṁti te jñānam* ) "The same in Knowledge ( *upadekshya* ), says Deus, "is to be given of the explanation", says Deus, constantly recurring in the striking feature, which is, refuses to impart any instruction to a pupil who approaches him, until by persistence in his endeavour he has proved his worthiness to receive the instruction. The best known instance of this kind is Nachiketas in the Katha Upanishad, to whom the God of Death vouchsafes the desired instruction on the nature of the Soul and its attempts to divert him from his wish. Thus, in the first half of the verse, we find the three necessary qualifications for discipleship. In the second half, are mentioned the two most important qualifications of the Master ( *Sadguru* ), viz.,

1. *Shābde parecha nishnātam Brahmanyupashamāśmayam—Shrī*

1. *Gf Shābde parecha nishnāt*

*Bhāgavata* Brahmanandeñ śīdāñ dullat / śhishya  
Shabde jñāneñ pīraṅgat / jo imanta svrupa Mīzeñ || *Bhānūthe*  
prabodhāñ samrutha / to murt

*Bhāgavata* tochi Guru sarvajña / śhīstā nasonih  
Evam anubhavi āñi śhāstrajña hrutvāsi || *Yathāthadipī* ā  
śhāstrarahasyāñi bhujña / tohi yogya Gvāñhije gñi nischita || *Ohatsadānandalaharī*,  
Shāstra jña āñi tattvavit / Guru j

perfection in both the theory and practice of Knowledge (*upadekshyanti e jnānam jñāna istatvā vidarśayati*) This idea is expressed by the words 'Shrotriyam Brahmanishthamiti' in the Shruti. Those who know the theory only (*Śīlstrāmā*) are able to save neither themselves nor others. Those who have practical knowledge of the Self but who have not studied the Śāstras can save themselves but not others for they would not be able to solve the difficulties of their Disciples. Therefore both the Shruti and the Bhagavad Gītā say that those who have a thorough knowledge of the Śāstras and who see the essence (*Brahma or Chaitanyam*) in everything are alone fit to occupy the Master's seat. A faithful Disciple however who has realized the Self and who is fortunate enough to enjoy the company of the Master for a pretty long time imbibes the spirit of the Śāstras and thus without actually studying them qualifies himself to become a Master. One distinguishing mark of the Master given in the *Paramārthadīpikā*<sup>2</sup> is that when you look at His Face your heart thrills with joy and the moment you touch His Feet the worries and functions of the mind are all of a sudden at a stand still and you enjoy perfect tranquillity for the time being. The *Muktikopaniṣad* says 'Persons desirous of Emancipation having developed the four means of Salvation should with presents in their hands approach a Guru full of Faith of good family proficient in Vedas Scripture-loving of good qualities straightforward intent upon the welfare of all beings and an ocean of

1 Cf. *Tyāgā kṛmā anubhava mītra / Loka anubhavaḥ śīlā / Guror upaśīlā netra / prāpta loḥ //* 2 *atī rthadīpikā*

2 Cf. *Jay cheṣṭa deśatāṁ mukha / saha jaṇandā vāte dīkṣa / beḍula śīlā / nija mukhya / chinnha śaśvaruṣeṣe //* 3 *yāchā śīlā charana / śhānta bala tpa jñāna / kīṇa ekasara kṣama / daśha hṛd māṇḍalya //*

compassion.” In the next verse, Shri Krishna describes the nature of the Knowledge the Disciple receives from the Master, which shows the marvellous power of the Sadguru's Grace.

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पांडव ।

येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥ ३५ ॥

“ Having known which, O Pândava ( Son of Pandu ) !, you will not again fall thus into delusion, and by means of which, you will see all beings without exception in yourself and, then, in Me.

Here<sup>1</sup>, in the first half of the verse, is given a description of ‘ *Vyatireka* ’ or Analytic Knowledge and, in the second half, that of ‘ *Anvaya* ’ or Synthetic Knowledge, which are the two forms of the Brahmavidyâ (Knowledge of Brahma) corresponding to the two forms of Avidyâ (nescience) known as ‘ *Âvarana* ’ and ‘ *Vikshepa* ’. The not-knowing of the Self is called ‘ *Âvarana* ’, and the belief, that our bodies and everything else we see in the world are realities, is called ‘ *Vikshepa* ’. The former is destroyed when, by *Vyatireka* ( *analysis* ), the Disciple realizes the Self who is beyond the Reason, and the latter, when, by *Anvaya* ( *synthesis* ), he sees the one Self in many<sup>2</sup>. But, it is essential that he should have a thorough

1 *Of* Etâvadeva jñâsyam tattva jñâsunâ'tmanah / anvaya vyatirekâbhyâm yah syât sarvatra sarvadâ || *Chatuṣṣhloka Bhâgarata*

Shlokaçhyâ purvârdhni vyatireka / uttarârdhni kâṇi aneka / aikyeṇ pabâneṇ heṇ kautuka anvaya jñânâcheṇ || Dehâvegaleṇ svasvarupa / kalaneṇ heṇ vyatirekarupa / dehâdi viṣhvâsa avidyâvikshepa / nâse anvaya jñâneṇ karuṇi || *Yathârthadîpikâ*

Heṇ jada aiseṇ jânuṇi nuâlâ houni pâhatâṇi / vyatirekeṇ chidachidgranthi sute tattvatâ || Sakala sachchidânandu hâ ho anvayâchâ bodhu / to jñânâ Shvarâmâchâ paripuṇânandu ||

2 And vice versa *Of* 'Yastusarvâni bhutâni âtmanyevânupashyati'—*Shruti* and 'Sarvabhutasthamâtmânam' *Śc*—*B G. VI 29.*

Knowledge of Vyatireka before he can understand the Anvaya, for unless one is thoroughly acquainted with clay or gold how can he understand that an earthen pot or a gold ornament is nothing but clay or gold itself? Arjuna is therefore told that the Vyatireka Knowledge which he would acquire first would prevent him from falling again into the same delusion under which he was then labouring (*gyandhī na punarmoham e am jasyasi*) i.e. that he was the son of Pandu that Bhishma and others were his relatives that he was going to kill them and that they would be killed. For just as a goldsmith finds out and eliminates the particles of gold lying hidden in ores and stones so also he would attain to the Self by the application of the fires of discrimination (of the Self from the non-Self) and analysis. He would thus realize that the Self is separate from the body, that he is actionless and that he is a mere spectator of what passes around him. This is the force of the epithet *Pandita* in the verse. Then Arjuna is told that, afterwards when he learns Anvaya<sup>1</sup> he would see all the elements and all the bodies composed of the elements without exception in the Self or the Nirguna Brahma (*Yena bhutanyashe shena drakshyasyatmani*). The meaning is that he would realize that just as a piece of cloth is but the arrangement of the one thread multiplying itself so too the world of forms is but the appearance in Time and Space of the One Self multiplying itself. Lastly he is told

1 (*Chīlātma vededivī Guruvāra jādī sarva bhāraṇī / Guror e chī  
sīmā Hārī karitāṁ tyācī charaṇī || O aramagurumanjari*

From sooty ita alankara / kīlā dīchya kholivari purushākāra / kīlā  
shimpīta rupenā dīdī bhutānī charachara / Arjanā dīkshatītmayā dīta ||  
1a11 rīdā pīkī

that he would see everything in Shri Krishna Himself or the Supreme Brahman (*ottō Maat*). Who is the Lord of the Universe, etc., he will be one with Him, because He too sees the Universe in Himself. The Disciple, thus, experiences the essential unity of the Supreme and Individual Soul and the whole Universe, through the Grace of the Master. Under these circumstances, who can imagine the influence of His power? The Ignorant regard Him as man, but those, who sit under themselves to Him, revere Him as Saguna Brahman (Personal God), for, they actually feel the effect of His words, which burn Ignorance to ash, cut a under the ties of action, break the very jaws of death and make Eternal Brahman of a mortal Disciple! Now, if any one were to ask here, 'Why, then, is the Master unable to create a Universe, like the Personal God?', the reply is, 'if one branch of a tree bends down with fruit and another bears only a few, can you, on that account, call them branches of different trees?' The Wise Lover (*Arant*

*Bhakti*) is therefore one with God when he sees the whole Universe in himself as waves in the ocean. In the next two verses Shri Krishna tells Arjuna that when he acquires such knowledge he would not only be aloof from the sin which he is afraid he would incur by killing Bhishma and others but he would also be able to destroy completely all the burden of merit and sin of his past lives lying hidden in his Reason.

अग्निं यः पितृ पापेभ्यः सर्वेभ्यः शतैरुत्तमः ।  
 सर्वं पापकर्मैरेव घृणति सः शिष्यमिह ॥ ३२ ॥  
 यथैवाग्निं ममिदोऽग्निमन्ममात्तु कृतेऽनुत्तमः ।  
 भवानग्निं सर्वभूतानि भस्ममात्तु कृते तथा ॥ ३३ ॥

Even if you are the most sinful of all sinners, you will safely cross over (the sea of) all your transgression by the ship of Knowledge alone. As a well kindled fire reduces fuel to ashes O Arjuna! so does the fire of Knowledge reduce all actions to ashes.

The similes used here show<sup>1</sup> that the first verse refers to *Kriyamāna* and the second to *Sanchita*. Just as a man sitting in a boat sees water all around him but it does not touch any part of his body, so too one who does all sorts of actions even the worst imaginable (*apī chedasi papebhyah sarīrebhyah pāpakritamāh*) and sees by the light of his knowledge that he is actionless has nothing to fear from them because they are thus powerless to generate any

1 Cf. *kriyamāna* ३ navbe lepa / anil jale sanchita pīpa / tyāhita  
*kriyamāna* lepa navi heñ rūpa / ōhhiñ bolato yā shlokiñ ॥ Jari thora p. pi  
 hoñ / tari bure rītiñ pīpībhī taras / goshti bolatāñ alē / *kriyamāna* suchavī  
 irāhitant : ॥ Āthi Arjunā hñ taraneñ kīti / are / kotīranneñ sanchitē  
 jalati / mhanunī mhanato sanchitēñ ॥ ३२ ॥ ३३ ॥ ३४ ॥ ३५ ॥ ३६ ॥ ३७ ॥ ३८ ॥ ३९ ॥ ४० ॥ ४१ ॥ ४२ ॥ ४३ ॥ ४४ ॥ ४५ ॥ ४६ ॥ ४७ ॥ ४८ ॥ ४९ ॥ ५० ॥ ५१ ॥ ५२ ॥ ५३ ॥ ५४ ॥ ५५ ॥ ५६ ॥ ५७ ॥ ५८ ॥ ५९ ॥ ६० ॥ ६१ ॥ ६२ ॥ ६३ ॥ ६४ ॥ ६५ ॥ ६६ ॥ ६७ ॥ ६८ ॥ ६९ ॥ ७० ॥ ७१ ॥ ७२ ॥ ७३ ॥ ७४ ॥ ७५ ॥ ७६ ॥ ७७ ॥ ७८ ॥ ७९ ॥ ८० ॥ ८१ ॥ ८२ ॥ ८३ ॥ ८४ ॥ ८५ ॥ ८६ ॥ ८७ ॥ ८८ ॥ ८९ ॥ ९० ॥ ९१ ॥ ९२ ॥ ९३ ॥ ९४ ॥ ९५ ॥ ९६ ॥ ९७ ॥ ९८ ॥ ९९ ॥ १०० ॥



Kriyamâna (*sarvam vrijanam santarishyasi*) for him. The word '*vrijanam*<sup>1</sup>' literally means 'sin', but here it conveys the idea of 'merit' also, for, both have to be destroyed in order to be free from re-births. It may be mentioned here, that a Jnâni has to cross over the ocean of sin by means of the ship of Knowledge<sup>2</sup> only (*jnâna plavenaiva*), and not by any of the penances prescribed in the Shastras for the Ignorant. If he troubles himself with them, there is danger of his losing the Knowledge he has already acquired and identifying himself again with the body. The most important result of Knowledge, however, is to do away with 'Sanchita', which consists of the merit and sin of millions of past lives, as even a Mumukshu or Seeker of Knowledge makes himself free from Kriyamâna, by offering disinterested actions as sacrifice to the Personal God. As the kindled flame feeds on fuel, dry as well as wet, till it sinks to ashes (*yatharthânî samiddho'gmr bhasmasât kurute*), so does the fire of Knowledge reduce every act, righteous or sinful, to ashes<sup>3</sup> (*jnânâgniḥ sarva karmâni bhasmasât kurute tathâ*). Prârabdha<sup>4</sup>, however, must be consumed by enjoyment only (*Prârabdha karmanâm bhogâdeva kshayah*). The

1 Of Vrijana shabdeṇ dharmâdharmaupa karma / saṁsâra phala detase adhîma / mumukshânîsî pâpa taiseṇ punya heṇ varma / saṁsâra shrama de mhanonî || *Oktsadânandalahari*

2 Of Jnânîyânîsa anyâ upâya / te jânâve apâya / to pâpa samudra taronî jâya / jnânêṇichî || *Yathârthadîpikâ*

3 Of. Bhidyate hrîdaya granthî chehḥidyante sarva saṁshayâh / kshiyante châsya karmâni tasmin drishte parâvare || *Shruti*.

4 Of Aijunâ taisâ hâ jnânâgni jâna / Guruvâkyeṇ prajvalalâ purna / karî pâpapunyâtmaka karmâcheṇ dahana / vegaleṇ karuna prârabdhî karma || Anîrabdheṇ karmeṇ jeṇ asatî / teṇ jnânodayeṇichî sarva nâshatî / kriyamâna sambandhâteṇ na pâvatî / prârabdha bhogitî bâdhitânuvrittyâ || Jnânôtpâdaka jeṇ prârabdhî rse / teṇ deha pade toṇ varṭtatase / dehântiṇ teṇ hi nâshatase /

Vedas have prescribed different penances for different kinds of sins but none of them except Knowledge is able to dispell the Ignorance of man which is said to be the most heinous<sup>2</sup> of all the sins that he can commit. In the next verse therefore Shri Krishna tells that Knowledge is the holiest and easiest of all things in this world.

तदि माने । सच । यपि समिध विधत्ते ।

तत्स्य य योगमसिद्धं सारं नात्मानं विदति ॥ ३८ ॥

Indeed, there is nothing holy like Knowledge in this world; he himself is Knowledge and when perfected in Yoga he finds it in time (impressed) in the Reason.

Of all the means of purification given in the Shrutis and Smritis none is so holy as Knowledge (*na hi jñānena sadrīṣham paritramiṣha idyit*) because they serve only to destroy the branches and not the root of the tree of sin. Just as an elephant who is washed clean in the waters of a river gets his whole body besmeared again with dust before leaving the banks so also does the pilgrim who washes his sins by visiting holy shrines and bathing in sacred rivers make preparations for com-

Barati || aṣṭa-bhāṣa || Tasya tīrthāṇāṁ chidraṁ vīṣṇuṇa vimokṣayetha  
sāmparsya || Chhīnāḥ ८११० || Ānī adbhūtā jīḥṣā avatī / to jñāna  
zūlīyāḥ adbhūtā pūrātī / Vāśīṣṭhaḥ Bṛhāḥ Cīndrādī / rabhīṣī / prīṣṭhā  
māḥ tāḥ tāḥ tyāḥ ॥ Chīṣṭāḥ māḥ tāḥ

I Gaṇḍī pavītra pari / pāpā m' trīṣṇāḥ sādharī / jñānī pūjya sūrya  
śrīrāṣṭhāḥ karī / drīḍha atyanta || Gaṇḍī kriyāmīṣṇā na tī / ānī sanchīṣṭā  
na jñānī / pāpā m' trīṣṇāḥ karī / ekīṣṭha jñānī ॥ Iāṣṭī rīṣṭhāḥ

Agīṣṭī yāṣṭīḥ thorāṣṭāḥ te || jñānī / karmopāṣṭāḥ pāpā karmīḥ nīṣṭāḥ  
pūjya / pari tyāḥ nīṣṭāḥ nīṣṭāḥ / pāpīṣṭhāḥ māḥ tāḥ karī ||  
Chīṣṭāḥ māḥ tāḥ

Of Kim tena na kṛitāḥ pāpāḥ chorenātīṣṭhāḥ / yo nyathā  
santamatīṣṭhāḥ anyathā pratīṣṭhāḥ || Dehīṣṭhāḥ buddhīṣṭhāḥ pāpāḥ na  
tadgorvīṣṭhāḥ kṛīṣṭhāḥ

mitting further sins even before returning home. The reason is plain enough. The sins of this life have gone, but the sins of past lives and the tendencies to do evil still remain intact. Besides, penances have not only no power to destroy merit, but they even add to it, and make the bonds of actions more fast and firm. Such is not the case with Knowledge. It is the crown<sup>1</sup> of holiness, for, when it is once acquired and perfected by constant study and dispassion, it burns to ashes, not only the branches of the trees of sin and merit, but also their very root, and releases the Disciple from the cycles of births and deaths. One would think, therefore, that it must be a very difficult task to secure the Knowledge, which produces such wonderful results. But it is not so. It is the simplest<sup>2</sup> thing possible. Just as a king, who feels in his dream-consciousness that he has been deposed and is therefore anxious to get back the crown and the sceptre, finds himself, without any efforts, to be nothing short of the king when he is awake, so too, does the Mumukshu find himself to be Knowledge itself (*tatsvayam*<sup>3</sup>), without having to go to distant places in search of it, when he realizes the Self. Thus, after acquiring practical Knowledge of the Self, when, in time (*kâlena*), the Disciple attains to the high-

1 Cf (1) Pudutñ jñânâcheni pâdeñ / pavitra na duse //

(2) Jaisi amritâchi chavi nivadije / tari amritâchi sârikhi mhanije /  
taseñ jñâna heñ upamije / jñâneñsiñcha // *Jñâneshtari*

Nâhiñ nâhiñ nâhiñ / jñânâ sârikheñ pavitra kâñhiñ / sañsârâduhkhasaritâ  
pravâhiñ / târuñ na ase yâ sârikheñ // *Yathârthadhyâkâ*

2 Cf Pavitrâñ sarvâñhun pavitra / âni sulabha tari ati vichitra / kñ  
dari nase anumâtra / jo jâne to svayeñchi teñ jñâna // *Yathârthadhyâkâ*

3 Cf Kothonyâñ kâñhiñ nalage ânâveñ / nalage kothēñ jâveñ  
tarâvayî // *Shri Tulârâma*

'Tatsvayam' mhanoni / Shri Krishna yâ vachaniñ / hâ artha bole  
kñ jñâni / svayeñchi teñ jñâna // *Yathârthadhyâkâ*

est Perfection in Yoga (*yogasansiddhi*) either by constantly meditating on the Nirguna Brahma he has realized in his purified mind (*Nirikalpa Yoga*) or by seeing the essence (*Brahma*) in the world outside (*Saikalpa Yoga*) he forgets entirely the past tendencies of identifying himself with the body and sees the knowledge impressed in the Reason (*atmani indri*) which is then said to be steady. The knower (*Jñāta*) the knowledge (*Jñāna*) and the Object to be known (*Jñeyam*) all the three become one. Arjuna now was at a loss to know why many did not go in for knowledge when it was such an important thing and at the same time so easy to acquire. Shri Krishna therefore mentions in the next verse the requisite condition which alone makes one eligible for it.

यः प्राज्ञमेवे शान्तमनसः सयतन्द्रियः ।

यतः पश्चात्परा शान्तिमाप्तिरेवाधिगच्छति ॥ ३९ ॥

He who is full of Faith obtains Knowledge; he, who, obtaining Knowledge devotes himself to it and has his senses well restrained attains ere long to the Highest Peace.

The Seekers of Knowledge (*Jyñāsu*) have first to receive theoretical instruction in the Śāstras (*Paroksha śhrāna*) from the Sadguru (*Preceptor*). Such of them as have implicit Faith<sup>2</sup> (*shraddhā*) in what they hear as in the Vedas as well as in the words of the

1 *O' Ya Iā īn mhanato harreshvara / kīñ jo yopasāñsiddha nara / kales karuñ tyāsa vīśara / pada o purvāñśakīr chā ॥* Yā kāraneñ mī anato Hari / kīñ tē jñāna bhūmateñ chittichyā antari<sup>1</sup> — *I ath rthad pīā ?*

2 *O' Aśeñ beñ jārī aśo īmājñāna / tārī sarvāñśahi kīñ navho gī jñāna / tārī vā Shri Kṛishna mhanatī parīsa vachāna / tēñ jñā na ādhya konī ॥* *Chātrādīnandāśhārī*

3 *O' Ādhiñ parokshariti / ā īśtra śhravāna jñāna kariti / tētheñ jñāna īśhārī / tēhī ādī īśārī aparokshābhāvaī ॥* *Agī beñ jñāna to /*

Preceptor, are alone eligible (*labhate jñānam*) to realize the Self (*Aparokshānubhava*). Out of those who succeed in acquiring the necessary practical Knowledge, (*jñānam labdhvā*) such<sup>1</sup>, as are assiduous (*tatparaḥ*) in the study of the Brahma and able to control their senses (*sañyatendriyah*), in order to prevent any interruption in it, enjoy Supreme Peace without delay (*parām shāntim achirenādhigachchhati*). This is the Final<sup>2</sup> Peace of the Perfect Man, which is quite natural, unlike

Shri Guru mukheñ pāvato / kiñ jo shraddhā dharito / Vedeñ ām Guru-  
vachanñ // *Yathārthadīpikā*

Tarī Guru Vedānta vākyānchyā thāññ / heñ hoyā asā jo nischaya pāññ /  
asī āstikya buddhi te shraddhā kāñññ / tattvatā pāññ jñāna hota //  
*Chitsadānandalahari*

Tasmai sahovācha pitāmahascha shraddhā bhakti dhyāna yogādavaḥ hi /  
tasya shraddhaiva śirah / *Shruti*

Thevā jāñva gunduna / tetheñ bhāvachī pramāna // *Shri Tukārāma*

Bhāveñvina bhakti bhaktivina mukti / baleñvina shakti boloñ naye //  
*Shri Jñāneshvara*

Rāma bhāveñ thāññ pade—*Rāmādāsa Swāmi*

Shraddhā te trana prakāre samajavi Prathama shāstra upara pachhi  
te shāstranā yathārtha samjāvanāra Guru upara, ne pachchi te sarvane  
barābara dmdhāvi anubhavanāra potānā ātmā upara —*Dvivedi*

For in Jesus Christ neither circumcision availeth anything nor uncircumcision, but faith which worketh by love —*Galatians, V 6*

For by Grace are ye saved through faith —*Ephesians, II 8*

Before the great events each one must have a faith of selection, then with your own ears hear the best and with your illuminated thought power ruminate over it —*Yasna, XXX 2*

Have faith in Guru, in his teachings, and in the surety that you can get free —*Swāmi Vivekānanda*

1 *Of* To shraddhāvanta nara / jñāna pāvoni tatpara / hoyā kiñ atyanta  
sādara / abhyāsñ svarupānusandhānāchyā // Tyā abhyāsā indriyeñ  
vighnakāraka nischayeñ / mhanom sañyatendriya svayeñ / jo tatpara hotase //  
*Yathārthadīpikā*

2 *Of* That serene tranquillity which, as Cowper says, is the noblest fruit of a man's faith in God —*Life of Elanātha by Natesan & Co*

the forced one of the Initiate who works for Perfection. The former may be compared to the satisfaction and desirelessness for food of one who has had a hearty meal and the latter to the abstinence from food of one who is hungry but avoids food because it is forbidden. In the next verse Shri Krishna describes those who are not eligible for knowledge

अज्ञश्चाश्रद्धयानश्च सशयात्मा विनश्यति ।

नाय लोकोऽस्ति न परो न सुखं सशयात्मन ॥ ४० ॥

But he, who is ignorant and without full Faith and swayed by doubts, is ruined; not this world, nor the next nor happiness is there for whose doubts

Here three classes of ineligible persons are mentioned viz the un knowing (*ajnah*) the un trusting (*ashraddadhānah*) and the doubters (*sanshayātma*) who are all said to fall (*vinashyati*<sup>1</sup>) from the Path of Yoga. The unknowing<sup>2</sup> are not the ordinary Ignorant men but those who for want of sufficient purification of mind are unable to realize the Self even after receiving instruction from the Preceptor. They are the same as those referred to in the words *Shrutvāpyenamveda na chaiva kaschit* (some one even after having heard of Him does not realize Him) in the 29th verse of the 2nd Chapter. The Saints have always been so kind that they would have saved the whole world if it had been possible for them to impart practical Knowledge to those who do not possess the necessary qualifications. Their Grace however is powerful enough to enable

1 Cf. *kūṭighehi mokṣamārgī paśuni / sansaya chhayati mhanoni*  
*tighe sagata ādhiñ boloni / sansaya bu dhi vegalā nivadito ॥ Yathārtha*  
*diḥkā*

2 Cf. *Sahaja loka ajnāni / tehi mhanive ajna mhanoni / pari h ajna*  
*to jo Gurumukheñ karuni / alkonī nene svarapatēñ ॥ Yathārthadīpikā*

even the Ignorant Disciples, in course of time, to become fully qualified to know the Self, if they only stick to them and follow their advice faithfully. The next<sup>1</sup> class is of those, who, after realizing the Self by Vyatireka (*Analysis*), lose faith in the Knowledge they have acquired, *viz.*, that they are Brahma. Their notion that they are the physical body (*Viparita bhâvanâ*), is of course gone by their own personal experience, but it is succeeded by a disbelief in the fact (*Asambhâvanâ*) that they are Brahma, because they actually feel that they enjoy pleasure and suffer pain. If they, however, continue to serve the Sadguru with affection and hear his lectures regularly, they too<sup>2</sup> will have all their doubts solved, when they receive the Anvaya (*Synthetic*) Knowledge from Him. The last is the class of doubters, who believe in nothing, except what they are able to know from the senses. The men of the intermediate class, who are called untrusting (*ashraddadhânah*), have faith in the Vedas, but they entertain doubts on certain points only. The doubters (*sañshayâtmâ*) are, however, materialists, who have no faith in any of the Scriptures. The unknowing (*ajnah*) and the untrusting (*ashraddadhânah*) are, therefore, far superior to them, because, even if they do not succeed in acquiring Knowledge, they have, by their observing the rules of the Shastras, every chance of securing fame (*Kîrti*) in this life and heaven (*Svarga*) after death. But the doubter (*sañshayâ-*

1 *Of* Dehâtmatâ viparita bhâvanâ / tyâchi jâunhi asambhâvanâ / upajali kâñ heñ ghadoñ shakenâ / he bhâvanâ asambhâvanâ mhanâvi || Jari kalatâ anvaya / tari tutate sarva sañshaya / advaita satya hâ nischaya / bânatâ rupâchâ || *Yathârthadîpikâ*

2 *Of*. Kâñ ajna âni ashraddadhâna / eka na samaje eka na umaje mhanona / vâyâñ gele pari jari Gurubhajana / na soditi hoti kâleñ kâñhiñ kîrtârtha || *Yathârthadîpikâ*

(*mārah*) mixes<sup>1</sup> both of them and happiness<sup>2</sup> too (*śrīrām loka śhānta pāra na sukham*), for while enjoying worldly pleasures the fear of death for which he has made no provision always hangs over his head like the sword of Damocles. Arjuna now strongly suspected<sup>3</sup> that he himself belonged to the class of doubters, as he persisted in believing that he would be condemned to hell by killing Bhishma and others. When Shri Krishna repeatedly tried to impress upon his mind that there was no sin at all in waging a righteous war, Shri Krishna therefore removes the misunderstanding from his mind by telling him in the next two verses that as he has faith in the Vedas he cannot be called a doubter and that he should quietly fight as the few doubts he has on minor points like every other *Mumukshu* (*Seeker of Knowledge*) would be cleared as soon as he acquires knowledge of the Self by offering disinterested actions as sacrifice to the Personal God.

योगमन्यन्तप मां न ज्ञानसहि तनरा यम् ।

जा मय न न व माणि निवध्नन्ति धनजय ॥ ४१ ॥

तस्मात् तानसमूत हस्य ज्ञानाग्निनात्मन ।

दिशेत् सस्र य योगमातिष्ठोत्तिष्ठ मायत ॥ ४२ ॥

इति श्री भगवत्पादसूक्तनन्द उपाध्यायस्य योगसार श्री ५५ तत्त्वात् समाप्तम् ॥

ज्ञानयोगो नाम त्रयुपाध्याय ॥

1 // *Śvarād jāveṇ tari dharmachid ātīva / molaśa pīra tari jñānānī aśśaśaya bhārīva / bhojanānī śhāśya sukhaśi svameva / t hi cha trīya tayasī // Oṃt advasādāśaharī*

2 // *I ram bhagunī / śhāśya / śhāśa śhāndī ś śhikheśi mntayul h ya / pravartanī sanmārgī hi aśśaśya / śhāśa to duhī śha // Iath rthadipikī*

3 // *hīś Dīśaś mādī vāśśeś nīra / ś śāpīnāteś nīśhava / ānī Kṛīśha mhanato ś śhāśśaśaya / p pā nāśhī // Śhāśa beś vīśśeś śha / p pāśhī vīśśeś śha / teśhāśhī mīś śhaśśha / śhaśśay tūś // Śhāśhāśha dīśhāśś m nīś / Śhāśśāśśāśśaśhāśhī / tūś śhaśśaś na hōś mīśhāśś / yuddhaśś śhīś mhanato loś śhlokī // Iath rthadipikī*



“Actions, O Dhananjaya (Wealth-winner)!, do not bind him, who has renounced action by Yoga (Worship of the Personal God), who has destroyed doubt by Knowledge, and who is possessed of true Self-hood. Therefore, cleaving, with the sword of the Knowledge of the Self, this Ignorance-born doubt dwelling in your heart, arise and practise Yoga, or Worship of the Personal God, O Bhârata (Descendant of Bharata)! Thus ends the Fourth Chapter, entitled ‘The Yoga of Knowledge’, in the dialogue between Shri Krishna and Arjuna on the Yoga philosophy of the Knowledge of the Eternal, in the glorious Upanishads of the Bhagavad-Gîtâ.”

The Blessed Lord means to say here as follows

“O Arjuna!, even if a person, who does his duty disinterestedly and offers it as sacrifice to the Personal God by due worship (*yoga<sup>1</sup> sannyasta karmânâṁ*), has any doubts, they will all disappear when his mind is purified and he acquires Knowledge of the Self (*jñānasañchchinnasañshayam*) By continuing still the Karma Yoga, he attains to Perfection (*âtma-avantam<sup>2</sup>*) in due course His actions are, then, unable to fetter him (*na karmânubadhnanti*) and he enjoys Living-Freedom till the expiration of the Prârabdha, which means the death of his

1 *Of Yogasannyasta karma mhanaje / yogiñ sarmarpi karma vrinda kari je je / tevhîñ yoga shabdeñ ghetaleñ pâhje / Ishvarârâdhana // Yathârtha-dîpikâ*

Tarî Bhagavadârâdhana lakshana / yoga to samatva buddhi karuna / sannyasta mhanje karmenî Brahmârpana / kebî sampurna jeneñ purusheñ // *Chitsadânandalahari*

2 *Cf Tarî to âtmavanta jñâni puratî / jâne saivathâ svasvarupâteñ // Chitsadânandalahari*

Âtmajna houni hi je bhajati Mukundâ Tyichâ sadâ kariti je shravanâdi dhrindî / âtmakya bhakti hriddiyîṁ guna divya kânîñ / te siddha houni na hoti kadîpi mânî // *Brahmastuti*

physical body. Ultimately, he obtains Salvation. Do you too therefore (*tasmāt*) O Arjuna! realize the Self and destroy, with the sword of knowledge this doubt (*ye śrī śrī hiraṇyāchīra īram sanśayaṁ*) that you kill the Kauravas and that they are killed which fills your breast (*hṛdī*) and which is the offspring of your Ignorance (*ajñānī samlutā*). Then, stand up and even after acquiring knowledge continue the Karma<sup>1</sup> Yoga (*yogamāśṛtī kṛtsī*) i.e. the offering of actions to the Personal God disinterestedly in order that your knowledge may be perfect and that you may attain to the Personal God (*Brahma ītena gantavyam*).

Thus this Chapter began with the suggestion that the Path, which the Beneficent Lord wished Arjuna to follow was an everlasting one and that the knowledge of it was first imparted to the Sun-God who gave it to his son and thus it passed down the line of the Solar kings (*Imam Viśvato varam vīśvato viduh—II 12*). To satisfy the doubts of Arjuna on this point (*Apāram bhavato janma prakāśanti—IV 4*) the subject of incarnations had to be discussed (*Balanti Me vyatītāni janmāni &c—IV 5*). Arjuna is told how by means of His vehicle (*Upādhi*) of Shuddha Sattva the Saguna Brahma (Personal God) imagines His own form when both the paths of return and forthcoming decline in the world and materialism and

1 / *Tarī jñāna kṣāntiṁ yā saśāyā / chhedunt a īī Dīvanjanjāī /  
etā ānī yo ī yā / anuśīlī // Jñāna ī īyā īī varī / Arjunāī tuī hī  
karma jōra karī / mīlāntī mīhanatō Hārī / yā bhāvēī // ī īī vyātīrēk  
anvaya / ubhaya prakāśēī āvātīchī nīśchaya / karī ānī īī n nītra  
sāśāyā / chhedī tyā jñānēī // Kīī pīvōī āvātā khunō / sarv tmatvohī  
jāī lonēī / tarī tu ābhyāsēī bhīnō / modūī purvānūśīlī // Tēī  
b nāyā āśīhānā / īśhvārāchēī ārdhānā / ākritā karmārpanā bhājanā /  
thorā yethēī // 1 āhīrī / ādīpīkī*

Janmakarmacha Me divyam. Mīmetī sorjana—B G IV  
2 f le tu sarīnī karmānī Mīndhyānta upasīto—B G III 6

unrighteousness are in the ascendant, in order that He may succour the good, thwart the evil and establish the true Religion (*Ajo'pisan ..sambhavânu yugeyuge—IV. 6-8*). The most important purpose of His incarnations, however, is stated to be the one given in the ninth verse (*Janma karmacha Me divyam &c*), viz., that mankind may have an opportunity of hearing, singing<sup>1</sup> and preaching the glory of the incarnations after knowing the modes of Divine birth and action, as this is the safest and surest means of putting a stop to re-births and attaining to Divinity. This is an instance of the Personal God's attribute of Mercy (*Sadayatva*). In serving His Worshipers in the way they serve Him (*Ye yathâ Mâm prapadyante tâñstatharva bhajâmyaham IV. 11*), i.e., in giving Nirguna or Kaivalya Moksha to the Nirgunopâsakas, Saguna Moksha or Vaikunthavâsa (residence in His Supreme Abode) to the Saguna Bhaktas and the desired fruit of actions to those who worship Him in the form of Indra and other Gods, He manifests His attribute of Justice (*Samatva*). Both these make up one of the six attributes given in the Introduction called '*Dharma*', the nature of the Kalpavriksha, which gives one only what he desires. In explaining the origin of the four different castes (*Châturvarnyam Mayâ srishtam gunakarma vibhâgashah—IV 13*), through the apportionment of the three qualities of His Delusive Power, He frees Himself from the charge of partiality and establishes His principle of Justice, and in creating the Universe, though

1 Cf. In the cycle known as the Satya Yuga by means of meditation, in the Tretâ Yuga by sacrificial offering, in the Dvâpâra by worship whatever is attained is attained in the Kali Yuga by singing the hymns of Keshava—*Brahmânda Purâna, Chap 97, Shloka 166*

Sakalânîi yethenî âhe adhikâra | Kalyugûn uddhâra Hari nâmeñ ||  
*Shri Tukârâma*

in actionless action (*Akarma*—II 1) like the magnet which moves the iron without the use of force (*Akarma*—II 14) He shows His attribute of Dispassion (II 17) He who knows these attributes in essence by performing the

In 3 Tapa mentioned in the tenth verse is not only settled by action (II 18) but he himself also acquires the *Shakti* (the attribute) of the Lord (II 19) Arjuna is therefore advised to act with the aim of securing this object as the *Naimishika* who lived in the golden time followed the same course (II 20) As many learned men however in spite of even their deep study of the *Shastras* are perplexed (*Adharmas*—II 21) as to the correct meaning of action and inaction *Shri Krishna* makes the point clear to his Lovers in the eleventh verse by saying that he understands inaction in action and action in inaction understands the whole truth (*Karmamuktam*—II 22)

*Arjuna* *Parashita*—II 23) i.e. that by doing duty disinterestedly and offering it to the Personal God as sacrifice one is released from *Kriyamana* whereas by avoiding duty wilfully or through indolence, he meets with punishment for disobedience of orders (*Aratirah*) Thus action or *Karma* (*Karmamuktam*) means that which binds and inaction (*Akarma*) means that which destroys the fetters of action i.e. sacrifice Even prohibited action (*Vikarma*) therefore done for the purpose of serving God becomes inaction (*Akarma*) In connection with the *Karma Yoga* sacrifice, *Shri Krishna* speaks of various other sacrifices some of which relate to Knowledge and the rest to

objects or things. The former are superior to the latter (*Shreyân dravyamayâd yajnât jnâna yajnah IV 33*), because Knowledge is the holiest of all holy things in this world (*Nah jnâneṇa sadriṣham pavitram iha vidyate—IV 38*), inasmuch as it alone, and nothing else, has the power to do away with not only the sins of this life but also the merit and sin of millions of past lives (*Sarvam ka mākhilam Pârtha jnâne parisaṃśrāpyate IV 33*) It is also said to be the easiest<sup>1</sup> thing possible, because the knower (*Jñâtâ*), when he has realized the Self, finds, by due practice, that he is himself<sup>2</sup> the Knowledge as well as the object to be known (*Tatsvayam âtman vindati IV 38*) Faith, however, being an absolutely essential condition for the acquisition of Knowledge (*Shraddhâvân labhate jñānam IV. 39*), all are not able to secure it It is said<sup>3</sup> in Tulasî Rāmâyana that, without Faith, there can be no Love of God and that, without Love, God is not moved Jesus Christ himself once spoke<sup>4</sup> to his disciples that, if they had Faith as a grain of mustard seed, nothing would be impossible for them But Arjuna is acknowledged to have possessed, in a very high degree, not only Faith, but also the necessary Desire<sup>5</sup>

1 Cf Klesha svalpa mahatphala / jñāneṇ sevītū Krishnapadakamala / moksha mîrga hîrati nirmala / Vîmanā mhanē || *Yathârthadîpikâ*

Taisî manâṇî mîru na karitî / indriyîṇ dubhha neḍitâtî / etha moksha ase aikatâtî / shravanîṇmâri || *Jñâneshrî*

Âṇi manâchâ mârû na karitî / indriyînteṇ hi na koḍitâtî / yetha shravanîṇcha moksha âtâ / sampannatî Brahmasukhâchî || *Chitsadânanâdalahari*

2 Cf Evam jñâtâ tochi jnâna svayē / kaṁ jneya hi tochi mīhsaṁshayē / parī chitta chaitanya yōgāshrayē / bānatase heṇ jñāna || *Yathârthadîpikâ*

3 Cf Binu bisvîsî bhagatî nahî teṇṇ binu dravahî na Râma

4 Cf Mathew XVI 18, 19 and 20

5 Cf Nâyamâtmî pravachanena labhyo na medhayâ na bahunî shrutena / yamevaisha vînute tena labhyastasyaisha âtmâ vîvînute tanum svâm || *Shruti*

to realize God. He is consequently advised (*Tad uddhi  
grashtena tatra darsitah-III 34*) to surrender him-  
self by means of deep salutation, questioning and  
service to the Preceptor who is to be a person well  
versed in the Shastras and able to realize the essence  
(*Brahma or Chitrah*) in things for the purpose of  
requiring from him both Vyavasthika and Anvaya  
knowledges (*Yajñitvat itih Mayi-III 35*). He is then  
asked to do his duty of fighting as a Kshatriya (*Yog  
sannyasit karmarat-III 41*), and to continue the  
practice of Ishvaranadhara Yoga (*Worship of the Person of  
God*) so that he may be able to set himself free from  
the fetters of the Kriyamāna (*Spicietate pāpabhyah  
not rishy si-III 36*) of killing Bhishma and others  
which is the real seed of all his doubts and restlessness  
is also to destroy the Sanchita (*Yathā dīpanti bhasmasat  
Irate tat I-IV 37*) which lies hidden in his Reason and  
secure Eternal Peace (*Parinashantam-IV 39*). Although  
Arjuna heard all this patiently he could not somehow  
grasp properly the exact meaning of the expression  
seeing inaction in action and action in inaction used  
in the eighteenth verse. When therefore Shri Krishna  
asked him at the end of this Chapter to arise and prac-  
tise Karma Yoga (*Yogamutishthottishtha Bharata-IV 42*)

The only means of making Shri Krishna your own is to do as  
I am to do so. He cannot be put in exchange for a yajñabesa. Religion is  
masterless vows, penances or austerities are not a small effect on a sin without  
Him over. So therefore thou you remain strong in earnestness.—*Thakur  
Haransh Upadishita*

1 // Akaram Brahma paramam—*BG III 3*

2 // Antā yā shēvatīyā shloka / Uttamashloka bolliki / jn. na  
khalvī tam haya ebheduntī ki / nā utthānusi thī yorite // Yō-  
mahanajo Ishvarā dīpanti / karmārjānā Isvarāche pāh / ki yā  
m. dīyā shloka shloka dī / b. chī bolliki yoga shabdārtha // *Yathārthadīpikā*

even after acquiring practical Knowledge of the Self, the directions seemed to him to contradict some of the instructions he had received before, and he was forced to beg Him, in the beginning of the next Chapter, for his final decision as to whether he should renounce action altogether or follow the Path of Action. The reply given occupies the whole of the Fifth Chapter.

Atmajñānavishayaka nischaya jñāneñ karuna / yayā sañśhayāteñ  
samula chheduna / samyaka darshanopāya karma yoga jñāna / kariñ anush-  
thāna nishkāma buddhyā || *Chitsadānandalahari.*

## CHAPTER V

### ( PANCHAMODHYAYAH )

**SYNOPSIS**—*There are two kinds of Sannyāsa ( renunciation ) mentioned in the Shastras. One of them is the Chaturthāshrama ( the fourth stage of life ) and the other is the Kāmyatyāga ( the giving up of work with motives ). Both imply desirelessness<sup>1</sup> ( Jñeyah sa nitya sannyāsī so na doṣhī na kāṅkṣhātī-V 3 ). An Ashrama Sannyāsī who has worldly desires ( kāmana ) is a slur on the Order to which he belongs and a Kāmyatyāga Sannyāsī who desires fruit without performing optional ( Sādhana ) duties is always miserable. Both the kinds of Sannyāsa again cannot do without Karma Yoga ( Sannyāsastu Mahabaho duḥkhamāptumayogatah-V 6 ). For those who take the holy orders without securing purification of mind by Karma Yoga as well as those who abandon work with motives and at the same time neglect the necessary duties or do not dedicate them to the Personal God as sacrifice have no chances of acquiring practical knowledge of the Self and Freedom. It is only the Sannyāsī who is without desires and is equipped with Yoga who attains to Brahma without delay ( Yoga yukto*

1 Of Sujar vichārashilī adhikārī joi al akash ke sannyāsī etale shāstra karmāno sannyāsa to kṛmīpi parā sambhavatoja nāhi sannyāsa to m tra mānasika thal shake —Deedeti



*munirbrahma nachirenâdhigachchhati V 6 ). After realizing the Self ( Jnâna tu V. 16 and Veditâtmanah-V 26 ), he, by constant study of Brahma within and without ( 'Tadbuddhayah samadarshinah' V.17-18 and 'Antahsukho'ntarârâmah' V. 24 ) and dispassion ( 'Bâhyasparsheshu na teshu ramate budhah' V 21-22 and 'Kâmakrodha viyuktânâm' V 26 ), conquering, even in this world, the delusion which produces rebirth ( Ihaiva tairjitah sargo V 19 ), rests in Brahma ( Brahman sthitah V 20 ) before his release from the body ( Prâk sharira vimokshanât V. 23 ), by the Grace of the Saguna Brahma, Who is just and merciful as well as free from taint ( Nirdosham hi samam Brahma tasmât V 19 ), and enjoys the Brahmic Bliss both before and after death ( Abhito Brahma nrvânam vartate V 26 ).*

O Lord of Vaikuntha ! O Thou Generous Master !, Who art ever ready to accept all the actions offered to Thee disinterestedly by Thy loving votaries, and to give them in return Purification of Heart, Knowledge of the Self and Eternal Peace. Thou art, O Friend of Man-kind !, not only the Enjoyer of all sacrifices and penances, but the enjoyment itself and the enjoyment's object too O Glorious Eternity !, of all the ephemeral tenements of mortal beings, human body is undoubtedly the acquisition of rare good fortune Much more rare<sup>1</sup> and

<sup>1</sup> *Of Durlabho mînusho deho dehinâm ksharabhânguran / tatâpi durlabham manye Vaikunthapriyadarshanam // Shri Bhâgavata, XI.2.29*

*Durlabham yatâ me vai taddevânugriha hetukam / mînushatvam munusutvam mahâ purusha sâishayâh // Veda Okudâmani*

*Durlabha mînusha jâma tay itâhi durlabha kala lîkha jneñ / ty itâhi durlabha sâtra samagam vârtâ jneñ Haribhaktivineñ // Vâmana Panîta*

blessed is that human life which enjoys the sight and talk of the Saints who are beloved of Thee. For hast not Thou told Uddhava very often in Shri Bhagavata that neither the practice of Yoga nor the performance of sacrifices penances gifts and other righteous acts nor the study of the Vedas nor the making of pilgrimages etc. arrests Thy favourable attention as much as the association with Thy Saints! Be pleased therefore O Guardian and Ruler of this Universe! to favour us with the holy company of Thy Saints so that we may lie down at their Feet and learn how to sacrifice actions to Thee and get our hearts purified as well as how to sing Thy Glories which have a special saving power!

After describing the Path of Knowledge (*Jnana Yoga*) in the last Chapter Shri Krishna tells Arjuna at the end that actions do not fetter him who offers them as sacrifice to the Personal God (*Yogasannyasta karmānam*) and then exhorts him to stand up and fight (*Yogamātishthottishtha*). When Arjuna heard this he remembered the words *tasya karyam na vidyate* (he has nothing to do) uttered by the Master in III 17 but forgot that they referred to the Perfect Man. Thus thinking erroneously that he was being given instructions which conflicted with each other he puts the following question —

अर्जुन उवाच—स यास कर्मणां हृणा पुनर्योगं च राससि ।  
यत्नेन पतयोरेकं तमे ब्रूहि सुनिश्चितम् ॥ १ ॥

Oh Krishna! Thou praiseest renunciation of actions and also Yoga (the disinterested offering of them as sacrifice). Tell me decisively which one of the two is superior

Here, Arjuna means<sup>1</sup> to say that, when in one breath Shri Krishna praises ( *shañsasī* ) renunciation and pursuit of actions ( *sannyāsam karmanām punaryogancha* ) for, without doing action, there can be no offering it is impossible for him to carry out His 'instructions. If He were, therefore, to make sure and ask him to do any one of the two, which He may deem better ( *yachchhreya etayorekam tanme bruhī sunuschutam* ), he would be able to obey His orders. Shri Krishna understood at once that Arjuna was wrongly applying<sup>2</sup> to himself, who was a mere Seeker of Knowledge, the words which He spoke in connection with the state of a Perfect Jñāni. But, as He saw that Arjuna did not still comprehend the true meaning of renunciation of actions, He first tells him, in the next verse, that both Renunciation and Karma Yoga are necessary for Salvation

श्रीमगवानुवाच संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।

तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥२॥

**“ Renunciation and Karma Yoga both lead to Supreme Bliss ; but, of the two, Karma Yoga is superior to renunciation of action.”**

If one wishes to secure the Highest Bliss, which is Freedom<sup>3</sup> or Salvation, he has need of both Renunciation

1 Of 'Nirāśrayata chittātmā' yeneñ / sannyāsa bolilē Turāñ Krishneñ / 'chhitvānam śāñshyam yogam' yeneñ yachaneñ / karmānushthāna upadeśhī // Turā dohineñ eka samyam ānushthānā / nā karave ji Shri Krishnā purna / turā dohū mājī shreyah sādhana / teñchu jīna sūñgā imhā // *Chit-sādānandalaharī*

2 Cf Mā tyāsa boliloñ karma tyāga / kñ prakva jyēchē jñāna yoga / hī jñāna yāsa karma yoga / boliloñ // *Yathārthadīpikā*

3 Of Āpāleñ parama lālyāna / agē Arjunē moksha jñāna / tyē mokshachyā pīptisa kīraṇa / sannyāsa im karmāni // *Yathārthadīpikā*

To mhane gī Kuntī sūtī / he sannyāsa yoga vachitātī / moksha iri tattvātī / donlu hoñti // *Jñāneśhvare*

and Action (*sannyasah karmayogascha mūshreyasakārā vibhau*) But it must be understood that Karma Yoga or the doing of disinterested actions and offering them to the Personal God as sacrifice is better than renouncing actions altogether (*taṁstu karmasannyasat karmayogo viśiṣhyate*) Arjuna however did not seem to be prepared to accept this view as Renunciation has been universally<sup>1</sup> acknowledged to be superior to Action Shri Krishna therefore pointing out to him in the next verse that true Renunciation is in Karma Yoga itself establishes the superiority of the latter

देव स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।

निर्वृद्धो हि महाराटो सुखं यथात्ममुप्यते ॥ ३ ॥

"Be he known as eternal renouncer who has no aversion and no desire; for O Mighty armed!, he who is free from the pairs of opposites is easily released from bonds

One who is the same in joy and sorrow success and failure heat and cold and such other pairs of opposites (*nirdvandvī*) is to be known as (*jñeyah*) a true Renouncer (*niṭya sannyāsī*) He has no desire for good objects (*nā kankshati*) and no aversion for bad ones (*nā dveṣṭi*) and yet he does everything that falls to his lot and offers it as sacrifice to the Personal God as is evident<sup>3</sup> from the statement that he is easily freed from

1 *O/* Aiseñ kṛsī na yā śhlokāñ bolīlā / parantu eti eñ Parthasī a kal / kī: karmānūthorā mal / sannyāsa sarva sammata // Samajonī hī Arjunāchī bhāva / karma yodhiche Devādhīdeva / sannyasa l unī nāeva / śhreshtha karma yoga mhanāto ya śhlokāñ // *Yathārthadīpik*

2 *O/* Tarhīl j nā: nenāñ sakalā: / hī karma yōa pūjāla / jāsī nāva strīyāñ bīlā: / toya tarāñ // Taisēñ sar s ra pūjje / tarī sobop hī chī dekhje / yeneñ sannyāsaphalā labhje / anayāseñ // *Jñ nṛsheara*

3 *C/* Hī banbhīp.sunī sutato / yā varunīñ Ishvari: karme: samarpito / als bhav rthad vito / Shri Krishna // *Yathārthadīpī* :

bondage (*sukham bandhât pramuchyate*) Thus, by avoiding the fruit of action, he secures Renunciation in Karma Yoga. The appellation 'Mahâbâho' (Mighty-armed) is used specially to convey the idea that Arjuna would be able to accomplish this Renunciation with ease. Now, a Karma Yogin is said to be superior<sup>1</sup> to an ordinary Renouncer (*Âshrama Sannyâsi*<sup>2</sup>), because the former can secure true Renunciation (*Kâmyatyâga Sannyâsa*) by giving up likes and dislikes, but the latter, if his mind is impure, has no opportunity of doing actions and offering them to the Personal God for the necessary purification. Arjuna had nothing to say against this explanation, but, as he was still averse to fight, he thought to himself 'why should both Renunciation (*Sannyâsa*) and Karma Yoga be deemed indispensable for obtaining Salvation, when each of the Sâmkhya and Yoga Paths is able to produce the same result independently of the other?' Shri Krishna, therefore, describes the relation of the Sâmkhya and Yoga to each other, in the next two verses

सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।

एकमप्यास्थितः सम्यग्भयोर्विदते फलम् ॥ ४ ॥

यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।

एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥ ५ ॥

1 Of *Evam karma yogiñ sannyâsa / sâdhe mhanonî karma yogâsa / purva shlokiñ Mî Jagannivâsa / shreshtha mhanonî boliloñ || Anî karma yogâ vâñchunî / ashuddhatâ asatâñ manîñ / vyârtha sannyâsa mhanonî / karmayogî sannyâsi hâ thora || Yathârthadîpikâ*

2 Of A life which is well-ordered from beginning to end—that is what is implied in the phrase, 'the Four Âshramas'. Two of them—*viz.*, the life of the student and the life of the householder—these form the Pravritti Mârگا of the individual. The two later stages—the life of the Vînaprastha and that of the Sannyâsi—these are the stages of withdrawal from the world, and may be said to represent the Nivritti Mârگا in the life of the individual—*The Four Âshramas by Mrs. Besant*

Children not Sages, speak of Sāṅkhya and Yoga as (tatha) distinct; he who is duly established in one obtains the fruit of both. The goal which is reached by the Sāṅkhyan, is also attained by the Yogin; he sees (truly) who sees Sāṅkhya and Yoga as one.

It is the Ignorant Man or the new scholar who talks Sāṅkhya and Yoga as two Paths (*li kṛtya yogaṁ pritiṅg bādh*) but the Sage (*prajñā*) who grows perfect in either of them (*li māpy isthitāḥ samyag*) does not think so (*na pra idh*) so he actually enjoys the fruit of both (*li Jīvasiddhiḥ (utkṛtya 'rā'ite pīalam)*). The place of position thus won by the Sāṅkhyan or the followers of the Sāṅkhya Path (*ya s utkṛtya prapya sthīnam*) is also gained by the Yogins or the followers of the Yoga Path (*tadyor utpādaya, etc*). Therefore there is the man who sees these two (*li Sāṅkhya and Yoga*) as one (*ekam anukhyāda vegu clā vah pashyati sa pashyati*). Sāṅkhya implies the idea of numeration *i.e.* the counting forth or separating the Self from the elements. When one has realized the Self in this way—for there is no other method for that purpose—he may obtain Perfection.

and Freedom either by continuing the same Sâmkhya system and seeing<sup>1</sup> everything in the Self, as waves in the ocean, or by practising the Yoga, i. e., the inhibition of the functions of the mind by means of the Ashtâṅgas (eight parts), Yama, Niyama and others Arjuna thought that, in the same way, Karma Yoga and Sannyâsa (*renunciation*) might also be independent of each other in securing Freedom Shri Krishna tells him, in the next verse, that he has erred in his surmise

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।  
योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥ ६ ॥

“Renunciation, O Mighty-armed!, is hard to reach without Yoga; the thoughtful renouncer, equipped with Yoga, attains Brahma without delay.”

As stated in the two preceding verses, he, who sees Sâmkhya and Yoga as different Paths, is blind, and he alone, who sees them as one, sees with clear eyes. For, one, who pursues well either of the two, attains to the fruit of both, *viz.*, Perfection of Knowledge The case of Sannyâsa (*renunciation*) and Karma Yoga is, however, otherwise There are two kinds of Sannyâsa The first and the most important of them is the ‘*Kâmya<sup>2</sup> Tyâga*’, or the giving up of actions with motives The second is the ‘*Chatuṥthâshrâma*’, or the Fourth Stage of Life, in which the top-knot and the sacred thread

1 Of *Evam kalaleṇ ītma tattva / teṇichī Brahma sarvâtmatva / tyâ chitsamudrīṇ jadatva / taraṅgīkâreṇ* // *Aisâ sînkhya shîstrîchâ anubhava / heṇichī Vedântâcheṇ vaibhava / yî Giteṇtachī Devâdhîdeva / trayodashî-dhyâyâṇta varṇa* // ‘*Ya evam vetti purusham . . na sa bhuyo’ bhjâyate*’ (BG XIII 23) — *Yathârthadîpikâ*

2 Of *Kâmyânâm karmanâm nyâsam sannyâsam kavayo viduh—*  
B G XVIII 2.

are discarded (*Shikhi sūtra 13 1*) For both it is essential to do the necessary duties of their different castes and stages of life (*Varta and Ashrama*) and to avoid the optional (*Sakama*) ones as even an Ashrama Sannyasi has got to do something and be desireless (*sannyāstas tu duḥkṛtīm iṣṭamayogataḥ*) In the same way the Karma Yogi has also to shun motives like the Ashrama Sannyasi and to work disinterestedly for the purification of his mind Therefore, the thoughtful man (*nirīh*) who carefully avoids work with motives and faithfully practises the Karma Yoga (*yogayukto*) goes\* straightway to Brahman (*Brahma ractirendrag el Hata*) by the help of the Vedis and the Preceptor Arjuna was not satisfied that Sannyasa and Karma Yoga were not, like Sankhya and Yoga independent of each other but that both of them were necessary for obtaining Salvation He wished however to know how a Karma Yogi who had realized the Self could enjoy Living Freedom (*Jivanmukti*) when he was actually engaged in actions as he seemed to forget all that he had heard on the subject in the previous discourses Shri Krishna therefore tells us once more the different ways in which the Yogins keep themselves aloof from the fetters of action In the next verse He

1 *Of* Muktir kāmā te śaśvataḥ / karmāḥ yoganā sannyasā  
 bhāvaḥ / dāreṣ' aśat sūtra tyāgāśhramā / brahmalakṣaṇa  
 ānyasācchēḥ // Nitya śhīlā karmāḥ kariḥ / tyāgāśhramā  
 bhāvaḥ / nāsthe karmā y / bodhā tēvā sannyāgāri / karmā yoganā  
 eḥ bhāvaḥ // I vānā śhīlā sannyasā / jo karmā yoganā kariḥ tyāgā / ānā  
 kāmā tyāgā sannyasā bhāvaḥ / karmā yoganā eḥ tyāgā śhīlā //  
*Laturnhad pītā*

Samparjā sannyasā kādipi jana thā śhaktā nāthi cā yoganā  
 rāśhīpād eḥ arthāt yoganā sannyasā bhāvaḥ nāthi cā jo  
 karmayukta hoya t jāsannyasā thā śhaktā eḥ — *Devedī*

\* *Of* Nā jāsannyasā śhākalpo yoganā bhavāti kāmāna — *B O VI 2*



deals with the Yogin, who sees the Brahma or essence in everything, as thread in a piece of cloth.

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।

सर्वभूतात्मभूतात्मा दुर्वन्नपि न लिप्यते ॥ ७ ॥

**“The Yoga-equipped, the pure-hearted, the self-ruled the sense-subdued, the Self of all beings and matter, though acting, is not tainted.”**

This is a description of a Perfect Jnâni, whose Reason has been thoroughly purified (*visuddhâtma*) by the faithful performance of the Karma Yoga (*yoga<sup>1</sup> yukto*), and the bridle of whose Mind, which is under the control of the charioteer of Reason (*vijitâtma<sup>2</sup>*), is able to restrain the horses of his Senses (*jiteन्द्रिय*), because he realizes that he is the Self<sup>3</sup> or essence of all the Individual Souls, their bodies, as well as of the five principal elements, of which they are composed, *i c*, in short, he identifies himself with all spirit and matter (*sarva<sup>4</sup> bhutâtma bhutâtma*) Such a<sup>5</sup> man is not at all touched

1 Of Shristiya kuma teñ phalarahita / teñchi Ishvararpana kariven nischita / tayiteñ nîma yoga mharujata / teneñ vukta jo purusha ase // *Chitsadânandalahari*

2 Cf Âtmânâra jethunam viddhi indriya harânîhur—*Shruti*

3 Cf Evam ‘bhuta’ shabdeñ saiva deha / ‘âtma’ shabdeñ jivam itra-chi nîhsandeha / punhî ‘bhuta’ shabdeñ prachamahi bhuta samuha / dusariya ‘âtma’ shabdeñ jada pata tantu itmâ chaitanya // *Yathârthadipikâ*

Jaiseñ simudriñ lavana na pade / taraiñ vegaleñ alpa ivade / maga hoye sindhuch evadeñ / mile tevhiñ // Taiseñ sânikarpani kîdhaleñ / jeyâcheñ mana chutanya jile / teneñ ekadeshiye pari vyipileñ / lokatiaya // *Jnânesvari*

4 Cf Etale jada chetanâdi saiva padârthamîñ je eka itmî ebhe te rupaja jeno âtmî thar — *Diuedi*

5 Of Evam jadâjada âtmasvarupachi dekhatu / aisî jnâni to loka dîshityâ karmâ karitu / to svadîshityâ kâñhiñchâ na karitu / na hmpatu karmeñ karuni // *Chitsadânandalahari*

To karmâ karitehi kâñhiñ / âparâ vartî useñ jari na sâmbhîh / to shauva karmiñ jari châlî / tari karunibi hmpata nase // *Yathârthadipikâ*

by the fruit of actions (*karmaphana lipyate*) even if he does not care to observe that he is not the doer at the time of performing them for to him the whole Universe with his own body and actions is nothing but the Self. Shri Krishna now tells Arjuna in the next two verses how one who has realized the Self but has not reached Perfection watches that he is actionless when actions are being done.

‘अपि चिन्तयतीति युक्तो मन्ये । तत्त्ववित् ।

प न दृश्य स्तुतिमिदं । न च न्यस्य ननु ॥ ८ ॥

अपि चिन्तयतीति युक्तो मन्ये । तत्त्ववित् ।

इन्द्रियाणां द्विषां तेषु यत्नत इति धारय ॥ ९ ॥

The attuned essence knower thinks: I am doing nothing at all in seeing hearing touching smelling eating moving sleeping breathing talking letting go grasping opening or closing the eye lids; he holds that the senses deal with the sense objects.

One who has realized the Self (*atman*) and who is duly engaged in constant study of the Self (*yutto*) but who has not yet attained to Perfection like the Yogi spoken of in the last verse remembers (*maneta*) that he is actionless (*na a kinkaromiti*) and thinks, by means of his Reason that he does nothing, when the

various operations<sup>1</sup> of the organs of perception, action and life-breaths, such as those of seeing (*pashyan*), hearing (*śrūṇvati*), touching (*sparśhan*), smelling (*gṛhṇan*), eating (*aśhan*), walking (*gacchhan*), slumbering (*śuṣṭhan*), breathing (*śvasan*) in and out, speaking (*pralapan*), throwing out excretions (*vasiṣṭhan*), etc., giving and taking things with the hands (*gṛhṇan*) and opening and shutting eyes (*unnīṣṭhan*), are going on. How, then, does all this happen? The conviction of his Reason is (*dhūrayan*), that this is nothing but the play of the senses amidst their objects (*indriyāṇḍriyārtheshu vartanta iti*), e.g., the eyes indulge in forms, the ears in words, and so on. Those, who have no Knowledge of the Self, believe that they themselves do everything and are, therefore, fettered by the chains of action. In the next two verses, Shri Krishna mentions the way in

of action, when is not popularly quoted as the Great Word the *Mahāvākya*, of the Gita. What is the work to be done is not to be determined by the individual choice, nor is he left to the action and the reaction of karma to the front the Great Word of the Gita, but only a preliminary word governing the first state of the disciple when he begins ascending the hill of Yoga. It is practically superseded at a subsequent stage. For, the Gita goes on to affirm *emphatically* that the man is not the doer of the action; it is Prakriti, it is Nature, it is the great Force with its three modes of action that works through him and he must learn to see that it is not he who does the work — *Lessons on the Gita by Babu Avrobindo Ghose*

1. *Of* Chakshurāṇi jñānendriyāṇi / vāyū vāg' dī karmendriyāṇi karana / pranādi vāyu bhedaṇi karana / loṣa vartana jñānyasi // Tāri netriṇi rūpa-  
tāṇi delhata / śhrīvanāṇi śabda rakita / tvachī sparśhāṇi jñānā / gūḍha  
ghetā ghrāṇāṇi / karuṇāṇi // Rāśiendriyāṇi āhāra karita / he pancha  
jñānendriyāṇi che vyāpāra nīchita / ātmi karmendriyāṇi che itnambhuta /  
sivachitta pariyesiṇi // Tāri, charaṇāṇi karitase gamanā / vāchēni śhrīdīcheṇi  
jūlpāna / pīyūp isthīcheṇi viśvaga jana / kārī grāhāna hīsteṇi karuṇi // He  
karmendriyā panchakāche vyāpāra / 'śhrīvasin' he prānapanchakāche  
vyāpāra / taisechī nāga, kurma, kākā, devadatta eāra / pancha prakāra  
dhananjaya ho // *Chitsadanandalahari*.

which the Seekers of Knowledge (*Jyndsū*) are freed from bondage

ब्रह्मण्याधाय कर्माणि सग त्यक्त्वा करोति य ।

लिप्यते न स पापेन प । पद्ममिवाम्बसा ॥ १० ॥

कायेन मनसा बुद्ध्या चैवैरिन्द्रियैरपि ।

योगिनः कर्म कुर्वति सग त्यक्त्वात्मजुद्धये ॥ ११ ॥

He, who abandons attachment and performs actions offering them to Brahma is unstained by sin as a lotus leaf by the waters. The Yogins, abandoning attachment perform actions for self purification with the body the mind, the reason and the senses held aloof.

The Seeker of Knowledge (*yoginah* or *Jyndsū*), who does his duties<sup>1</sup> disinterestedly (*karmāni sangam tyaktvā karoti yah*) and dedicates them to the Saguna Brahma or Personal God (*Brahmanādhaya*) in conformity with the Bhāgavata Dharma already referred to in the Commentary is unstained by this sin (*lipyate na sa pāpena*) in the form of merit (for even merit fetters if not duly offered as sacrifice to God) as the lotus leaf is unmarred by the waters (*padmapatramivambhasā*) in which it appears. The duties he performs without attachment for the purification of his heart (*yoginah karma kurvanti sangam tyaktvātmashuddhaye*) are divided

1 Cf. Taisiḥ kauḥkeṣṭi valdikeṣṭi karmeṣṭi karuna / nīrapakṣha kari jo Brahmanārpana / to na limpo jha pāpeḥ karuna / teḥ khuna aisi ase // Pāpapunyatmakeṣṭi jha karmeḥ asati / teḥ bhū na limpo jha sarv rthi / jarhi padma patrārari udaka ghaḥti / śhadgati limpo nā klā // *Oḥṭad nanda lahari*

2 Cf. Punyatmakeṣṭi pāpeṣṭi svargi yelje / pāpātmakeṣṭi pāpeṣṭi narakā j / je / mā, a Māteṣṭi jeneṣṭi pāpīje / teṣṭi abuddha punya // *Jnāneshtari*

Suvarnāchī tari bedi / taiseṣṭi punyahi bandha ghaḥti / evam punyahi pāpachi ughaḥti / he goshti bote bhāvārtheṣṭi // *Iathari adīpikā*

into four<sup>1</sup> classes 1st, those with the body (*kâyena*), such as bathing and prayers (*Snâna Sandhyâ*), 2nd, those with mind (*manasâ*), such as meditation of God (*Bhagavaddhyâna*), 3rd, those with the reason (*buddhyâ*), such as ascertainment of the truth that the Love of God alone secures Knowledge and Freedom, and 4th, those with the senses<sup>2</sup> (*indriyairh*), such as hearing and celebrating God's Name The senses of the Karma Yogin are called '*kevalairh*' (free) in the text, because, though they are naturally prone to the sense-objects, they turn off from them to this disinterested sacrifice In the next verse, Shri Krishna distinguishes these Jijnâsu Karma Yogins from the worldly men, who do similar actions with desire of fruit and are fettered by them

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।

अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ १२ ॥

**“The Yoga-equipped, abandoning the fruit of actions, attains to everlasting Peace; the non-equipped, led on by desire, attached to fruit, is firmly bound.”**

The Lover, who offers as sacrifice all his actions to

1 Cf Kîyeñ karunî karma / snânasandhyâdî svadharma / manekarunî uttama / Bhagavaddhyâna // Bhagavadbhajanêñchî moksha hoyâ / ityîdî buddhicchâ nischaya / kiñ tyâchyâ prasâdeñchî advaya / jnâna siddhi // Yâ vegahñ indriyêñ hi karunî / karmeñ karitî tiñ kevala mhanonî / indriyâñisa kevala shabda lîunî / bolela yâ bhâveñ // Kiñ rajogunâchmî indriyêñ / tiñ sahaja vâsanâmayeñ / tyâñita nishkâma Bhagavadarpana nischayeñ / pravartatî tiñ kevaleñ mhanâvîñ // Shravîna kîrtanâdî karma / Bhagavat-pritî nimitta jo dharmâ / ghade indriyâñiteñ uttama / teñ karmâ kevala indriyêñ ghadatase // *Yathâñthadîpikâ*.

2 Cf Gheñ gheñ mîze vâche / goda nâma Vithobâcheñ // Tum-hi ghyâre dole sukha / pahâ Vithobâcheñ mukha // Tumhi âñkâre kâna / mâzyâ Vithobâche guna // Manâ tetheñ dhâñva gheyîñ / râheñ Vithobâche pâyîñ // *Tukâ* mhane jivâ / nako soduñ yâ Keshavâ //

the Personal God and who has no desire of fruit (*karma phalam tyaktā*) is said to be *Yuktah* (Yoga-equipped). He gains endless Peace which means Freedom or Salvation (*śhāntimāpnoti naraśhukim*). On the other hand one who has no Love of God (*ayuktah*) who is ever impelled by desire (*kāmakarera*) and who seeks a fruit from works (*phale saktō*) is tied down by action (*nibadhyate*). Now, a doubt arose in the mind of Arjuna, viz. how an imperfect Yogi can regard himself as actionless (*akartā*) especially when the senses of themselves are unable to do any action without the help of Reason? Shri Krishna answers the query in the following verse

सयनमाणि मनसा मन्यस्यास्ते सुखं वरी ।  
नवद्वारे पुरे देही नैव कुप्यन् कारयन् ॥ १३ ॥

The embodied Self the Master of his Reason  
renouncing all actions together with the mind  
dwells at ease within His City of Nine Gates  
neither acting nor causing to act

This is a reply to a question not about the Perfect

1 Cf. *Yukta jo Ishvararjuna karita karita / Ipan ten phala nāpekshita //*  
*Clitsadanālalahari*

Ishvarāḥ karmanāḥ karita karita / sa va taktāni phalaḥ virakta / to Ishvarāḥ  
vojilā jil glī yukta / to mhanava //

2 Cf. *Moksharupa jo kī śhānti / to id na bhikī jīna sarvriti //*  
*Clitsad nandalaha*

3 Cf. *To Ishvarārpana karman na karita / āpanāteśhī nani phaleu  
śhebbitu / phalēhi karane karma śhārta / śakta hotu phalēhi bhī //*  
*Clitsad nandalahari*

Tadviparita ayukta / karmen karunt phalān āśakta / to hantha payato  
nibakta / Arjun 1 //

4 Cf. *Ātmi buddhisa akartitva tyache kale / tevha akartitva ty  
phale / pari jo buddhi tanmayatva na vale / to to jnani na mhanavo  
akartā //* Valali tath pi tyā buddhi śhoni / karma na ghado indriya  
varguchi karunt //

buddhisa karititva yavarunt / ligale tevhi kals  
akartā //

*1 atharthadipikā*

Jnâni, who sees the Brahma in everything, nor about the Karma Yogin, who does not possess any practical Knowledge of the Self, but it is about him, who has realized the Self and whose Reason has not yet become steady. Just as all the transactions of the world are done with the eye-sight when it is enlightened by the light of the sun, or an iron bar moves when it comes in proximity with a loadstone, so do the senses operate through the influence of the mind. The Initiate (*dehi* or *Sâdhaka*), who experiences<sup>1</sup>, by means of his Reason (*vashu*), that he is separate from the mind itself, which moves the senses to action (*sarva karmâni manasâ sanmyasya*), sits God-like in the body with nine<sup>2</sup> gates (*âste sukham navadvâre pure*)—seven in the head (the eyes, ears, nostrils and mouth), and two in the trunk (anal and urinary for excretions) and avoids doing anything or causing anything to be done (*naiva kurvan na kârayan*). Now, it occurred to Arjuna that, although the Master was all along impressing upon his mind that the Soul was actionless, yet, the popular<sup>3</sup>

1 *Of* Yâ lâgñi mamâsaha / vegalñi indriyeñ âni deha / vegale vishrya vegaleñ karma mhasandeha / âpani vikutâ buddhineñ mbane || *Sarva karmeñ manâsahita / sanmyâsuni aisiñ tyâguni nischita / na kari karavi sukheñ atyanta / navadvârapuriñ vase shlokâtha aisiñ* || *Yathârthadipnlâ*

2 *Of* Tari navadvâra jeñ pura ase / tyâche thâñi hâ vasatu ase / navadvâreñ mastakiñ sapta ase / doni ase adhodvâreñ || *Chitsadânandalahari*

Dona dole, dona kâna, dona nâkapudyâ, toñda, mutiendriya, va guda hñi sharrâchñi nau dvâreñ kñivâ daravâje samajâtâta — *Gîtâ, ahasya*

Chakshu, shrotri, nâsâ, edvandva tathâ vâni e sâta, uparânta pâyua ne upastha e navadvâravâla — *Diveedi*

3 *Of* Âni pâhatâñi loka vyavahâra / sarva karavito Ishvara / tâtpriya na kaloni idhâra / yâsa Vedichâñi mîñiti || *Yathârthadipnlâ*

Tari Shrutî Smritî aiseñ bolati / Ishvara karavitâ jiva kartâ bolati / tari teñ kâya asatya Lakshmpati / sînga majapratî yathâtathyeñ ||

belief was that God did everything directly or indirectly and that it was supported by the Shrutis and Smritis. Shri Krishna explains the mystery in the two following verses

न कृतृत्व न कर्माणि लोकांश्च सृजति प्रभु ।  
 न कर्मफलं न योगं स्वभावस्तु न्यतते ॥ १८ ॥  
 नादत्ते यस्यचित्पापं न चैव सुदृढं विभु ।  
 अमानेनावृत्तं तान तेन मुह्यति जतय ॥ १९ ॥

"The Lord does not produce<sup>1</sup> amongst men the notion I do this nor actions, nor the connection of action and fruit but it is Nature only that works (Āgata) the Lord receives neither the sin nor the merit of any one. Knowledge is enveloped by Ignorance with which mankind are deluded.

When the Shruti says that God causes them alone to do pious deeds whom He wishes to take to heaven and makes such persons only to commit sin as He intends to condemn to hell it means He is in the position of the sun who guides the footsteps of both those who follow the right path as well as of those who follow the wrong one. Therefore Shri Krishna says in the first of these two verses that He does not put forth (*srijati*) in this world (*lokasya*) the idea of agency (*kartritvam*) nor deeds (*karmāṇi*) nor does He link action with its fruit (*karmaphala sañyogam*) but that actions take place

*Shruti*—Esha hyeva sadhu karma karayati yamebhyo lokebhyo unini  
 shasat / Esha u evasadhuh karma karayati tam yamebhyo lokebhyo dho-  
 nishate //

*Smriti*—Añojanturanisho yam tmanah sukhaduhkha-yoh / Ishvara  
 prerito ga helit et svargam vishvabramhavat //

Also in Shruti Smriti svayen bolati / ni loka prasiddhi hiasa sarv rthi //  
*Chitsad nandalahari*

1 Cf. Īpana kartā mhananti / m ni karmen karanti / heu kartritva āni  
 karma donhi / jiva lokānchin nasati murita Ishvareṇ // 1 at arthadipī :



naturally, according to the inherent tendencies of previous lives (*svabhâvastu<sup>1</sup> pravartate*) These tendencies depend upon the company or association one secures If a man, born with evil tendencies, happens to fall in good company in this life, he may not be able to show much improvement now, but, he is sure to create new tendencies (*Saṁskâras<sup>2</sup>*), which would make him thoroughly virtuous in his next life What is, then, the use of God? The answer given is, that He is still their '*Prabhuh*' (Overlord) God is not merely Nirguna Brahma, but He is Nirguna Brahma *plus* Mâyâ. He resembles the sun, therefore, only in His capacity of Nirguna Brahma, but His other constituent Mâyâ, whose nature is that of the Kalpavriksha, enables His Worshipers to obtain whatever they desire (*Ye yathâ*

1 Cf Svabhâva mhanaje saṁskâra / chittâsa zombalé je je vikâra / te te saṁskâra prakîra / karma saṁkalpa karavitî || Tadanurupa buddhichyâ nischnayêṇ / karmîṇ pravartatî indriyêṇ / evam saṁskâra yogêṇ svayêṇ / karmîṇ loka pravartatî || Jyâsa jaisi saṁgati / tyêchi taisi saṁskâra gati / satsaṁge bhalî houni mâgutî / dushta hoto duhsaṁgêṇ || *Yâthâarthadûpikâ*

Brahma akriya chhatîṇ sakriya bhâse chhe teno nishkarsha kabe chhe ke svabhâvamâtâra e badhi pravritti karâve chhe, Brahma nahi Svabhâva etale Mâyâ, Avidyâ ityâdi nâme vyavahâram prakriti teja e badhâni kartî chhe — *Dmudî*

2 Cf To understand that, we must first try to get hold of the idea that is conveyed by the Sanskrit word '*Saṁskâra*', which can be rendered very nearly into English by calling it *inherent tendency* Using the simile of a lake for the mind, it can be said that every ripple or wave that rises on its surface does not die out entirely when it subsides, but leaves a mark behind or a future possibility of the rising of similar waves on it Whatever may be its nature, this mark of the possibility of the waves reappearing, is what is called '*Saṁskâra*' Every work that we do, even to every movement of the body, every thought that we think, leaves such an impression on the mind-stuff What I am just at this moment is the effect of the sum-total of all the impressions that have been left in my mind by each and all the works that I have done in my past life — *Swâmî Prachânanda*

*Ulm prapadyante t nstathu r lha jadyaham—BG IV 11)*  
 He becomes thus the guide<sup>1</sup> on the Path of Knowledge or Love of those who knowing Him to be the Omnipotent Master of the Universe and the Fountain of Justice and Mercy offer as sacrifice all their actions done without desire of fruit. In the second verse He explains the reason why He does not become the cause of actions and so forth *ut* that in that case He will have to accept the sin as well as merit of the whole world for if one were to cause somebody to do mischief and quietly enjoy the fun he would certainly be held responsible for the act. The Lord therefore does not cause anyone to do good or bad deed (*naddite l isyachit pīpam na chit r sukritam*). The meaning and force of the word *lathuh* here is similar to that of '*Prabluh*' in the preceding verse. Because although He takes on Himself the sin or merit of no man He is the Omnipotent Lord of the Universe (*Viluh*) for He leads in the right direction all who worship Him and request Him to point out to them the true path.

O how strange says<sup>2</sup> Prahlāda are Thy doings that Thou shouldst seem to be partial although Thou art the Soul of all and hast an equal regard for all. Thou art so selfish having brought into manifestation the world in the playfulness of Thy incomprehensible

1 *cf* Je tyāsa karmet samaspti / tñi Tuñ samartha jagatpati / pravartavisi avajana mati / sukhamargit bha iti aiseñ // yā bhāveñ bh jati / ty tñi tatlecha to Vishvapati / samargit pravartavani sa lgati / deha aro // *lathartha* 11/11

*cf* Kīñ sukṛita na karavī Ishvara / tatbāpi to viśva mhanajo sa rārtha thora / Je bhajati tyā Isāśa sūlāra / tyā bhāti sukṛita karavīcha to // I iñ Je jaleñ yasa mīgati / kalpavriksha talveñ pāla do tyāñprati / s nāmīgā Mīlū gā Ja atpati / mhanuni mhanu ān samartha sukṛitachi karavito // *latharhadipikā*

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Yoga-Mâyâ. Thou art loving towards Thy Lovers and becomest their celestial tree, that knows not to refuse anybody's prayer." If He were to do favour unasked, he would be considered partial (*Vishama*). If he were to force it upon anyone for his ultimate good, against his immediate wishes, He would be called cruel (*Nirdaya*). His nature of the Kalpavriksha, which means Divine Justice and Mercy, renders Him, therefore, entirely blameless (*Nirdosha*<sup>1</sup>). If one asks why God creates the Universe at all, the reply<sup>2</sup> is, that He is unable to prevent the flow of Mâyâ, which is His 'Power', and which is as eternal as Brahma itself. This does not, in any way, detract from His Glory, but, on the other hand, adds to it, for nobody would ever think of finding fault with a hero, because he cannot destroy his own heroism. Here, a doubt<sup>3</sup> arose in the mind of Arjuna, viz, that when the inherent tendencies could affect only the mind, and not the Individual Soul, who was actionless, 'where was the occasion for the proof of the self-evident fact that God, the Universal Soul, was quite aloof from actions?' This is solved, in the latter half of the second verse, by saying that it was necessary, because the rope of the Knowledge, that the

1 Cf Vaishamya naighrunyena sâpekshatvât—*Brahma Sutra*

2 Cf Yâchâ aisâ parihâra / kiñ anâdi jiva anâdi Ishvara / vishva  
srishti sthiti sañhâra / pravâha bhâvi anâdi || Brahmabija mâyâ âlikura / tyâ  
mâyechâ hâ sarva pasara / bija nâse tari hebi prakâra / na hotâñ râhati ||  
Brahma Ishvarâcheñ svasvarupa / mâyâ sâmarthyâcheñ rupa / hiñ donhi  
nâshuñ shake aisâ pratâpa / nase Ishvariñ || Svasvarupa svasâmarthyâ hiñ  
donhiñ / tyâcheñ tyâcbâneñ na nâshave mhanon / yâ sâmarthyâchyâ  
nyunatveñ karun / shreshthatva tyâchyâ svarupâsa âni sâmarthyâsa ||  
*Yathârthadṛṣṭikâ*

3 Cf Jivâtenchi karma kartritva naghade / teñ keñivî lâge Ishvarâkade /  
aiseñ asoniñ kâñ bolaneñ pade / kartritva parihârñ Ishvarâchyâ ||  
*Yathârthadṛṣṭikâ*.

Self is actionless and that action is a myth is enveloped by the serpent of Ignorance (*ajñānenavritam jñanam*) and all creatures<sup>1</sup> are deluded (*tena muhyanti jantavaḥ*) by the notion that they are the doers of actions which have properly speaking no real existence. In the next verse Shri Krishna describes the Knowledge which dispels this Ignorance

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।

तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ १६ ॥

<sup>1</sup> But, as for those whose Ignorance has been destroyed by the Knowledge of the Self to them such Knowledge like the sun reveals the Truth in everything

First<sup>2</sup> of all one has to acquire a practical Knowledge of the Self which dispels his Ignorance or Nescience (*jñanena tu tadajñanam yesham nāśitamatmanah*) as to who he is. Then this Knowledge enables him to realize that the whole Universe is the Self or Brahma (*prakāśhayati<sup>3</sup> tatparam*) just as the light of the sun (*ādityavat*) enables us to understand that mirage is nothing but the rays of the sun. The simile of the sun is therefore not to be taken literally here for if the Self is regarded as something splendid and shining

1 Cf Jantu etale je janma marana shila chhe te arth t bhutamatra —  
Divedi

Jananashila te jantu mbanijati / varavāra janma maraneñ je  
pavati / svasvarupaten kad pi nenati / sañsariu ati bhramalepane /  
*Olitsad nanaalalari*

2 Cf Yā ligu prathama / atma na kale hā phite bhrama / tevhañ  
hoya adbhama / prapancha Brahma mbanoni // *Yatharthadipika*

3 Cf Prak shayati tatparam mbanoni / yā para shabdeñ karuni /  
jagatprakāśhakatva y vachani / suchavileñ // Drishtanta dityachā / tyasa  
parama mirgajal bh sa jo navho sucha / ha mukhyartha suchavi Krishna  
vach / utañ gaon rtha avāhe yā pudhen // *Yatharthadipika*

like the sun, we take for granted that He is perceptible by the senses, which is contrary to our experience, as well as to the description<sup>1</sup> given of Him in the Vedas, which say distinctly that there is nothing in the world with which He may be compared. This Knowledge of the Self, even when it is acquired, cannot be preserved without constant study. Shri Krishna, therefore, relates, in the next verse, how the Initiate meditates on it for the purpose of securing Perfection

तद्वृत्त्यस्तदात्मानं निश्चिन्तयन्परायणः ।

गच्छन्त्युन्नरादृष्टिं ज्ञाननिर्वृत्तकल्मषाः ॥ १७ ॥

“Those who meditate on it with their Reason, those who seek it with all attention, those who are blended with it, those who stay on it, go from whence there is no return, having their sins destroyed by Knowledge.”

There are five principal stages of the quality of Sattva, of which the Mind is composed. The first is called *Antahkarana*<sup>2</sup>, which is the original state of mind and may be rendered in English by the word Consciousness or Heart. Faith is nothing but an index of it, as it depends upon what every man feels himself to be (*Sattvanurupâ sarvasya shraddhâ bhavati Bhârata—B G XVII 3*). The second is *Manas* or Mind

1 Of Nirvâl alpaṁ anantam eha hetu drishtânta varjitam—*Shruti*

2 Of Âtmasphurana antarîṇi | heṇi antahkaraṇa || Âtma chaitanyeṇ karuṇi | chetavi itarîṇi jadrîṇi mahamoni | chitta yî nîṇveṇi svajanîṇi | sattvavrittî varnîṇi || Buddhi karî nischaya | mana saṅkalpa vikalpa kalpanâmya—*Tathârthadîpî* 2

According to the definition given by Shri Shankarâchârya in his *Viveka Chudâmani*, the Mind, Buddhi, Ahankâra and Chitta are the four handmaids of Antahkarana, the quality of Mind is to doubt, that of Buddhi is to ascertain, Chitta retains or keeps, while Ahankâra expresses its self-consciousness or shows 'I-ness'—*Taheri*

proper which is the wavering state & the state in which it is unable to decide anything one way or the other. The third is *Buddhi* or Reason which is the determining state. The fourth named *Chitta* or Attention<sup>1</sup> is the state in which the Mind directs itself to the object determined by Reason. The fifth and the last is *Ah-krā* or Egoism in which state the Mind pervades the whole body with which it identifies itself. Therefore when Shri Krishna says in this verse that the Jñānis meditate on it (Knowledge) with their *Buddhi*<sup>2</sup> or Reason (*tad-buddhayaḥ*) He means they employ the determining faculty 1st in hearing regularly the lectures of the Preceptor (*Śravanam*) 2nd in deliberating day and night on what they hear (*Mananam*) and 3rd in passing not a moment without thinking of the Self (*Anidhivāsanam*). By *tad-ātmārah*<sup>3</sup> is meant that they direct their *Chitta* or Attention to the Self or Essence which is in the objects in this world just as one sees water in the waves. When their *Buddhi*<sup>4</sup> and *Chitta* reach the state of Perfection they merge in the Self alone and do not observe any of the forms of the *Māyā* as the person who dips himself in water sees the water only without waves. They are then said to be *tannishthā*<sup>4</sup>. But this is possible only

1 *Chitta* is also called Conscience. Vid. Commentary B C III 4

2 Cf. I Bh. śhravama C. rūmukheṣu jhātū / mananā kṛvān budhichya vibh. 141 / nīlībhyaś k. raneṣu bhī gal 7 / b. d. dītecehi // *1aṭh rthā d / 1a.*

3 Cf. *Tad-ātmārah* yāśābaleṣu karuṇi / suśāvalī e. kṣatītra // kīṇ / chīttachi vṛtī / tīsa h. ne pratyakṣatī / jada m'atīṣu sphure sphurī / cīttar rupīchi // 111 anyaya śīśāśātkāra / kīṇ jalarupechi pāṇīneī / tīsa g. āra / k. ra nānī dīso / nīrvīk. ra / cīttanyach vīte jadajaga sīrvābī // *1aṭh rthā d / 1p / 11*

4 Cf. *Aśī vyatīrekaś kṣatīkāra* / kīṇ ud bhī / tadī de mī nam / pāṇī to tarāṇī vāuchunī nūmteṣu / tīra / anulī vī / fī 11 // *Tuṣa nī tīma sīrvāpīṇ*

to those, who constantly meditate on Knowledge (*tadbuddhayah*), and there can be no meditation without a firm belief that Knowledge of the Self is the only means to cross over the ocean of grief. This idea is expressed in the text by the word '*tatparâyânâh*<sup>1</sup>', which means that they depend on Knowledge as their only stay or support. Those, who become perfect in this way, burn by Knowledge (*jñāna nirdhuta*) all their '*kalmashâh*', i. e., both sin and merit. 'Sanchita' by Attunement or *Chitta-Chaitanya Yoga* and 'Kriyamâna' by the Knowledge that the Self is actionless (*Akartâtmatva bodha*)—and, after enjoying the pleasures and suffering the pain allotted to them by Prârabdha, go<sup>2</sup>, on the death of their physical bodies, to a place from which there is no turning back (*gachchhantya punarâvrittim*). In the next verse, Shri Krishna describes the way, in which these Jñânîs live till the period of death, after they have attained to Perfection.

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ १८ ॥

“The Sages perceive the same in a Brahmana adorned with learning and humility, a cow, an elephant and even a dog and the lowest outcaste.”

A Brahmana, who is well versed in the Vedas and

chitta / tadâkâra houni atyanta / mâyâ vikâra kâñhûñ tyâñta na dekhe //  
Buddhi, chitta, yâ dasheteñ pâve / tevhâñ teñ tannishtha mhanâveñ / tevhâñ  
teñ aiseñ jânâveñ / kûñ sthiti bânali tayâsa // *Yathârthadipikâ*

1 Cf Tannishthatva lâne tari / kûñ manana nididhyâsana kam / taricha  
manana nididhyâsana ghade jari / jñânachû vâte târaka // Teñ jñânachû târaka  
mhanoni nischaya / jyâñsa jñânâchâ aisé parama âshraya / tyâñsa mhané  
Paramâtmâ advaya / tatparâyana mhanoni // *Yathârthadipikâ*.

2 Cf Aisi visheshrueñ jayâñ yati prati / te apunarâvrittiteñ pîvatî /  
jettha punhâ deha navhe te mukti / jâna sarvârthûñ pâvatâtî // *Ohitsadâ-  
nandalahari*.

Shastra<sup>1</sup> and who is at the same time very humble (*vidiḍ vinaya sampanne Brāhmaṇe*) is thought to be the best amongst men and a Śhrāpaka or an outcaste of the lowest class (*śhrāpakecha*) the worst of them. In the same way a cow (*giri*) is regarded as the best of animals and a dog (*śhruci chaita*) the worst and an elephant (*hastini*) the largest of them. Now if anyone were to paint pictures of all these men and animals with colours of earth on a mud wall the same tongue that would name differently each of the five pictures would confess that they were all nothing but earth. Just so the Sages realize Brahman in all the objects around them by the same Reason which enables them to distinguish the various forms. To see<sup>1</sup> Brahman in objects is knowledge and to deal with them is Action. In the latter case therefore one has to take notice of the different forms of objects. The same body, for instance, has nine portals but we put morsels of food in the mouth only and not in any other gateway. So also we throw spittle in a spitting pot and we take our meals in a dining plate and not *ice versa* although we know for certain that both the vessels are made of one and the same material. Thus, the Sages (*panditāḥ*) knowing full well the best and the worst of things see all as one Brahman (*samadarśināḥ*<sup>2</sup>).

1 *Oḥ Brahman sarvatra samāna / h i pāhanēṇ yā nīṣṭva jñāna / tyāśi  
varīṇaṁ hēṇi karma jñā / tēṭhēṇi vartan : līḥ yathāyogya //* Yā  
tyāṇēṭhā dōṇhi rīti / yēṭhēṇi sūchavī Śhrīpati / kīṇ uttamādhama jñānā  
p hāti / samadarśi sama Brahman // 2 *at / rīti līpik :*

2 *Oḥ* On one occasion when Shankarāchārya was returning with his disciples from his bath in the sacred Ganā there appeared near them Śhrīva Himself in the guise of a Chāndālā, with the object of testing how firm and sincere the faith of Shankarāchārya was in the philosophic conviction of the oneness of the Great Spiritual Reality constituting the universe. His disciples of course asked the Chāndālā to move away from their holy Guru and strangely enough the Chāndālā put to the Brahmins who directly ordered him



In the next verse, Shri Krishna tells that they enjoy Living-Freedom (*Jivanmukti*<sup>1</sup>).

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।

निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः ॥ १९ ॥

“Even here, those have conquered rebirths, whose mind rests in equability; they rest in Brahma through the Brahma, who is blameless and equable.”

In the first half of this verse, it is said that these Sages, whose mind dwells in sameness (*yeshâm sâmye sthutam manah*), i.e., who see Brahma in everything good and bad, as stated in the preceding verse, overcome in this very world, while their bodies are still alive, the delusion, that matter has real existence, which produces rebirths<sup>2</sup> (*ihava tan jitah sargo*), and enjoy what is called Living-

with authority to move away, a puzzling question thus — Annamayâd-  
anamayam hyathavâ chaitanyameva chaitanyât / Dvijavara durikartum  
vinchchhasi kim tatra me bihi // On listening to this question of the  
Chândâla, who so cunningly wished to know whether it was the food-made  
body that had to be removed to a distance from another food-made body  
or whether it was the all-pervading principle of consciousness that had to be  
moved away from another such principle of consciousness, Shankarachârya  
at once understood that Chândâla to be a really wise seer and fell at his feet,  
declaring emphatically at the same time his own faith in the oneness of  
Reality and in the spiritual equality of all embodied beings of all sorts and  
conditions — *Hindu Philosophy of Conduct by M. Rangâchârya*

1 Cf Dehîpâtâ nantareñ videhamukti / teñ jñânîcheñ phala bohloñ  
tuprati / âtîñ prîabdeheñ deha asatîñ jivanmukti / jñâna phala tuprati  
sîñgena // *Chitsadânandalahari*

2 Cf Agîl asî samadarshi jñâm / yâ lokañcha hâ deha jivanta rasom /  
punhî jñma hoyâ jyâ bhrameñ karom / tahiñ to jñîkî // Jalatañgâ  
chitsigara / bhîna nâsatî mîshî ikâra / hâ sâmya jñâna prakîa / bînatîñ  
jadabhrama sarga kañchî? // *Yathârthadîpikâ*

Teñhiñ samadarshi prâditîñ jîna / jhalokîñ deheñ jivanta asatîñchi  
purna / jñtîleñ teñhiñ janmamarana / sarga jyâ lîguna mhanijata //  
*Chitsadânandalahari*

Freedom (*Jīvanmukti*) In the second half we are told that they are at rest in Brahman (*Brahmanīte sthītāḥ*) by the Grace of the Saguna Brahman (*tasmāt*) Who is just and merciful and not partial and cruel (*nir-dosham hi s mam Prāhma*) The word *tasmāt*<sup>1</sup> means here 'from' or 'through Him' and not 'therefore' because without securing His Favour all effort prove useless Shri Krishna mentions in the next verse the distinguishing marks of those who thus become free even in this life, by serving the Saguna Brahman

न प्रत्यक्षिष्यन्नाप्य नादितेनान्य चाप्रियम् ।

मियमुत्तिष्ठन्ममूढो मय्यपि प्राणि सित ॥ २० ॥

He whose Reason is steady who is undeluded who knows Brahman and who rests in Brahman does not rejoice on obtaining what is agreeable nor grieve on obtaining what is disagreeable

When his previous Karma (*Prārabdha*) forces him to enjoy anything pleasant he does not at all exult nor does he lose heart when anything unpleasant comes to pass for, he desires nothing as sense objects have no real existence in his estimation. Owing to the inherent tendencies of previous lives however his Reason is able to distinguish objects which give pleasure from those which cause pain. But as it has already become steady (*sthīra buddhiḥ*) and enjoys the pure happiness of Brahman without being deluded (*asammudhaḥ*) even in

1 Cf Na jodatiṇ Tyāge piya / karitāṇ ko i ko i upāya / moksha nāvala  
hoti arjuna / upāya sarva ॥ Teṇ ādava āni sama / mīnunt sevitiṇ ābhāṇa  
Brahma / īnīra le i jīva muktīpāda para na / jō purvārditiṇ vānīteṇ ॥  
Uttarārditiṇ yī lī vānī karunt / mhanato jēnī mhanāvaḥ nir-doshi sama  
mhanont / tasmāt mhanājo tyāpasunt / te Brahmanīsthitāḥ mhanāya  
Brahmāṇi thāralo ॥ 1a11 vithadīpika

2 Cf Mī dēl vāsi bhānti / jēnūt na karī mudha tyūctī mā i / mhanont  
bhānī vāsi vāsi / tārī hāsha vishāda rāhita to ॥ 1a11 vithadīpika

dream, by the notion that he is the body, it is never over-glad on attaining joy, nor over-sad on encountering grief ( *na prahrishyet priyam<sup>1</sup> prâpya nodvijet prâpya châpriyam* ). Such is the Knower of Brahma ( *Brahmavit* ) who rests in Brahma ( *Brahman sthita<sup>2</sup>* ), that is, whose Reason realizes Brahma in the whole Universe. Now, as Arjuna seemed anxious to know how his own Reason would be steady in the manner described, Shri Krishna suggests the necessary means in the next verse

वाह्यस्पर्शेष्वसकात्मा विंदत्यात्मनि यत्सुखम् ।

स ब्रह्मयोगयुक्तात्मा सुखमक्षय्यमश्नुते ॥ २१ ॥

**“ He who finds that joy in the Self, which he does in the external objects, casting off attachment and having his Reason merged in Brahma by Yoga, enjoys Eternal Bliss ”**

The verse is to be construed in this way. *Bâhya sparsheshu yatsukham | vindatyâtman tatsukham | asaktâtma sa Brahmayoga yuktâtma sukham | akshayyamashnute* // When the senses come in contact with their objects, the enjoyment, which results, produces pleasure, but it is inevitably followed by the pain of separation. The Seeker of Freedom, therefore, whose Reason is attuned

Nididhyâsanâchyâ paripâkeû karuna / viparita bhâvanârupa nâshona / gelâ yâ lâgûnî asamudha jâna / tyâvanî purna Biahmavettâ to // *Chitsâdâ-nandalahari*

1 *Of* Prîrabdheû karunî / priya padârtha pâvunî / harsha na mânî manî / vâsanârahita // Prîpta hotâû apriya / ghîbarâ na hoyâ / vâsanâ rahita nihsaûsbaya / mana jayâcheû // *Yathârthadîpikâ*

Tam mrgajalâchenî pureû / jaiseû na lotje kâû girivareû / taisâ shubhâ-shubhû na vikare / pâtalâû jo // *Jnânesvari*

Lhanî buddbudeû karuna / harshavishâda kâya hoyâ jalâ lâguna / kû jvîlâ visphulîngû hutâshana / kûvâ tapana svakiranî // *Chitsâdânandalahari*

2 *Of* Aisâ Brahmavettâ / tochi Brahmiû thâralâ gâ ! tattvatâ / kû jadiû prapanchû Brahma sattâ / ughadî dise jyâchyâ buddhisa // *Yathârthadîpikâ*

(*Brahma<sup>1</sup> yoga yuktātmā*) is unattached to sense objects (*asaktātmā*) because he knows for certain that they ultimately cause pain. But this is possible only when one is able to realize in the Self (*vindaty itmani<sup>2</sup>*) that pleasure (*yatsukham*) which he finds in the external objects (*bhīya spīrsheshu<sup>3</sup>*). Such a Soul attains to Perfection and enjoys everlasting happiness (*sukham akshayyamashrute<sup>4</sup>*). It must be clearly understood that if by renouncing sense objects one were to miss pleasure nobody in the world would care for renunciation. The fact is the Yogi finds the same pleasure which he derived from external objects, intact in the Self and loses only the concomitant pain. For this reason Shri Krishna says in the next verse that a thoughtful man does not indulge in sense-objects.

ये हि संन्यसना मेमा दुःखयोऽय एव ते ।

आद्यतयत पानेय न तेषु रमेते पुन ॥ २२ ॥

1 Cf To ri haśishunya jo puruṣa aṣo / tayā Brahmāche thāñ sam dhi naḥ ॥ *Chitsad na dalaḥari*.

2 Cf From jēñ sukha bhīya viśhayāñb itari / teñ itmayāñtachi āha antari / jāññ / no to baraviḥepari / sakti tiktō viśhayāchi ॥ *Jatārttha dīpikā*

3 Teñ ātmāsukha upalīñ / jetañ āpanapīññhi phāvaleñ / teyāñ viś'aya albiñ ñ alīdalo / āññghoñ kal ॥ *Jñāneshvari*

4 Cf Indriyēñ karuñ jēñ sarvja<sup>5</sup> / tayāñ viśhayāñ teñ sparṣa mhanijāñ ॥ *Chitsad nandālaha* ।

5 Cf Brahma योगेñ yukta buddhi / tyāñchi bouñ te pāvatī siddhi jñāñ siddhīrta samēdīññi / akṣhayya sukhāchi ॥ *Jāññāññī* ॥ ?

6 Na paramēbhyaṁ na mātēññīrīśhnyam na ārvabhauṁam na rāññhiparyam / na y'gāññīdāra unarbhavo vā M'gyarññitāmechchhatī Māivīññar 1—*SA* । *Bhāḡa ata*

7 Yāche n kām sukh m o o yāchechādivyañ m hite sukham / rīññāññ kēhaya sukhāyāñte kalam nāññ antīññ lāññ māt īññ ॥ *Māt ībhāññāta*.

8 Cf Jari viśhayaññīkīñññ suktāchi jñēñ / tari valāññya kōññsahī na yetēñ / eram sukhācheññ sukhā ātmavīññ āyat ñ, jñēñ / teñ dukkhāchi ॥ *Jatārtthāññī* ik

**“The enjoyments born of contact are, indeed, wombs of pain ; they begin and end. (Hence), O Kaunteya (Son of Kunti) !, a Wise Man does not seek pleasure in them.”**

The pleasures, which are produced by the contact of senses with their objects (*ye hi sañsparshajâ bhogâ*), are always accompanied by pain and are, therefore, regarded as the sources of misery (*duhkha yonaya eva te*). They have a beginning as well as an end (*âdyanta-vantah*), and are sure to cause grief in all their stages<sup>1</sup>. In the first place, there is the trouble of securing the sense-objects. Then, there is the anxiety of retaining them and, lastly, when they are lost, there is the pain of separation. That is why a Wise Man (*budhah*) considers them to be but the quickening wombs which breed sorrows, and takes no pleasure in them (*na teshu ramate*). Now, it occurred to Arjuna that, although this way of reasoning was sound enough to satisfy any sensible man, it was not possible to avoid enjoyment of pleasures, when, owing to inherent tendencies, the wind of Desire, assisted by its well-armed companion Anger, would extinguish the light of Discrimination. Shri Krishna, therefore, tells him, in the next verse, that one, who boldly faces the brunt of Desire and Anger, tastes the happiness of Freedom even before death.

1 Cf Jyâñsa âdi jyâñsa anta / te duhkheñ deticha nischita / âdi saduhkha kiñ atyanta / âyâseñ upajati vishaya bhoga te || Bhoga nâhñ upajalâ / toñcha ichchheneñ talamalun lâlâlâ / bhogântñ viyoga ghadalâ / terhñ mágutî padalâ kupânñta duhkhâchyâ || *Yathârthadipikâ*

Mhanauni vishaya bhogiñ jeñ sukha / teñ sîdyañtachi jâna duhkha / parî lâl karitu murkha / teñ na sevîññ na sare || *Jñâneshrîrî*

Adâvantechayannâsti vartamâne'pitattathâ—*Gaudapâdâchârya*.

Evam bhuta vartamâna bhavishya lâlñ / vishaya duhkha detigâ sakalî || *Ohṡadânandalahari*.

રાતોતીદિવ ય મોહુ પ્રાપ્ત શરીરવિમોક્ષણાત્ ।

કામક્રોધોદ્ય વેગ સ યુક્ત સ સુખી નર ॥૨૩॥

“He, who is attuned and able to bear the agitations produced from desire and anger is a happy man, even in this world before he is liberated from the body

One who<sup>1</sup> pierces the spear of Discrimination into the hearts of Desire and Anger and endures their impulses (*śṭakroṭi jah sodhurm kāmakrodhodblavam vegam* for a moment setting aside all attachment to sense objects with the courage received from his attuned Reason (*sa yuktah<sup>2</sup>*) enjoys the Bliss of Freedom (*sa sukhi narah*) even in this world (*ihaua*) before casting off the mortal coil (*prak śharira vimokṣhaṇāt*) Shri Krishna describes the Living Freedom<sup>4</sup> of this Jñāni in the next three verses

યૌંત મુચ્ચૌંતપપમન્નયાત્યૌંતિરેષ ય ।

સ યોગી પ્રત્નનિષાળ બ્રહ્મમૂતોઽધિગચ્છતિ ॥ ૨૪ ॥

હમતે પ્રત્નનિષાળમૃત્યુ દ્વીજનરમણ ।

હિ નદૈયા યતાત્માન સર્વમૂતહિતે રતા ॥ ૨૫ ॥

કામક્રોધવિયુક્તાના યતીના યતચેતસામ્ ।

અમિતો બ્રહ્મનિર્ધાળ યતતે વિદિતાત્મનામ્ ॥ ૨૬ ॥

“The Jñāni (Yogi), who finds his joy within who rejoices in the essence of things, who is himself the

1 Cf Agāḥ dhratā dharuṇi jalai / jo kāmā krodhācho vega soai / na dharai vishaya bhoguchi asoi / to sukhi tochi jīvanmuktaḥ // *Tathārtha dipikā*

2 Cf Agāḥ mhanasi dharjā dhrīya / konichā karāvā āshraya / tari svarupin chitta chetmaya / aisi yukta houni jo sosuḥ shakhe sukhi tochi *Tathārthadīpikā*

3 Cf hā olīyāvarī śharira / moksha sukha pāvechi jōṇi nara / toḥ śharira soṇanyāb ni purvāchha satvara / sukha pāve // *Tathārthadīpikā*

4 Cf Jo kāmā krodha vega / sosunihi na jai chhi kāya bhoga / tyāchā hā muktīpramāṇa / bolela ājā tīn shlokīn // *Tathārthadīpikā*

inner light, becoming Brahma, attains to the Brahmic Bliss. The Jnânis (*Rishayah*), whose stain has been effaced, division dead, Reason attuned by study and dispassion and heart intent upon the welfare of all beings, obtain the Brahmic Bliss. The Brahmic Bliss is on both sides (of death) to those Yatis (*Âshrama Sannyâsis* or *Kâmya Tyâgi Sannyâsis*), who have Knowledge of the Self, who are free from desire and anger, and whose attention is won over (to Brahma)."

One, who enjoys happiness within himself, is '*antahsukha*<sup>1</sup>'. When he is able to indulge in the same Bliss, which lies concealed in external objects, he is '*antarârâma*<sup>2</sup>'. He realizes the ocean of Brahma in the waves of the senses and their objects. He, who believes that the latter really exist, is attached to them and is called '*bahârârâma*' (rejoicing in external objects). The '*antarârâma*' also sees the cloth or ornament of the senses and sense-objects, like the '*bahârârâma*', but believes it to be a delusion and is attached only to the thread or gold of the Self, which pervades it. Now, when the Jnâni is said to experience such happiness, a doubt is likely to arise that he must be separate from it, which is cleared by saying that he is himself the inner light (*antarjyotireva*), that is, the true light that reveals light as well as darkness in this world. As gold holds and reveals the ornaments and water holds and reveals the waves, so does the Soul hold and reveal the Universe. Gold, water and the Soul are, therefore,

1 *Of* Agâ ! jyâcheñ chitta antarmukha / tyâlâ antariñcha bâne sukha /  
to mhanâvâ antahsukha / Arjunâ gâ ! || *Yathârthadîpikâ*

2 *Of* To mhanâvâ antarâiâma / kññ antariñcha jo rame âtmâiâma /  
mhanaje vishaya âni indriya grâma / yâ jada tarañgñiñ dekhe chitsamudra ||  
*Yathârthadîpikâ*.

the 'antarjyoti' of the ornaments the waves and the Universe respectively. The Jñāni (Yogi) who is himself *antarjyoti*<sup>1</sup>, gains such (tattva) experience as is described by the words *antahsuktoantarāramah*<sup>2</sup>. He becomes Brahma (*Brahmabhūta*) in this very life before his release from the body. He has however in the form of Jīva or the reflection of the Universal Soul to enjoy pleasures and suffer pain which are the fruits of his actions in past lives when the appointed time (*Pradādhā bhoga<sup>3</sup> kāla*) arrives but as soon as the period of punishment is over he is again free to enjoy the privileges of Brahma. This apparent change of the states of Bondage and Freedom continues till the death of his physical body. Then all his merit and sin consisting of Sanchita, Kriyamaṇa and Prārabdhā being fully exhausted (*ishina kalmashih<sup>4</sup>*) he obtains the Brahmic<sup>4</sup> Bliss (*Brahma nirvāṇam adhigacchhati* and *labhante Brahma nirvāṇam*) finally so as never to miss it again. It is by constant study and dispassion (*yatatmanah*) alone after receiving knowledge of the Self from the Preceptor that the Reason of Jñānis becomes steady and their duality is entirely gone (*rishayah chhinmad aīdhī*). They then engage themselves

1 Cf Ta lī mīlanajo tūlī / kīā antahsukha antarāramā nabanonī  
varnīlā jālī / tālā / lī to īrjuna nīvī / kīā antarjyotīhā jo svayēī //  
*2 Atharthadipī*

2 Cf Ir pta lāṣau prārabdhā bhoga kālā / pratibimbayuktā buddhī jālā /  
baya tyāgīta dāṣam lā / dīc ghadī eka pratibimbīhī // Nījaputā eka  
mānī / ānī kē pītyācchē mānīdīvārī / to gīrīhīcchē ānīgātānī utārī / mānī  
varunī kālānā eka dārdīrthā // Yāthī nīyācchē lāndā kārī / mānīgātānī gho  
mānīdīvārī / tālā bhogakālā sūratīlī P r mēshvarīlī / punhī ekaiva bhog  
bhogunī // *3 Ath arthā l pīlī*

3 Cf Aīcchī jīlācchē jo Brahmā līntā / tēhī Brahmīnā nirvāṇā nīcchīlā /  
pāvatī hounī ātyāntā / kīlīnā kalmāshā mīlānā jo kīlīnā hōlīnā prārabdhā //  
*4 Atharthadipī*

4 Cf Brahmānī sām Brahmāpīyēti—*Śāntī*



in the Salvation of mankind by preaching to them the Paths of Love and Knowledge (*sarvabhūtahite ratāh*<sup>1</sup>). Lastly, however, it is said that those, who have realized the Self (*viditātmanām*) by sacrificing disinterested act ons to the Personal God (*Yatinām*<sup>2</sup>, who may or may not be *Āshrama Sannyāsis*), who are without (that is, able<sup>3</sup> to bear) desire and anger (*kāmakrodhaviyuktānām*), and whose attention is diverted from external objects to Brahma (*yatachetasām*<sup>4</sup>), enjoy the Brahmic Bliss before as well as after death (*abhūto<sup>5</sup> Brahma nirvānam vartate*). Why, then, was Arjuna told, in the preceding verse, that the Jnānis obtain the Brahmic Bliss after paying the full debt of Prārabdha (*kṣhina kalmashāh*)? Because, whatever the Jivanmukta seems to do and feel is a reality to the Ignorant people,

1 Cf Yā aishā sarvabhūta hitiṇi rata / mhanaje te jagaduddhāraka Jagadguru || *Yathārthadīpikā*

2 Cf Yati shabdeṇi sannyāsi nischita / pari te doṇi prakāriṇiche—*Yathārthadīpikā*

3 Cf Shabdoti sodhum—*B.G V 23*.

Kāma krodha tyāgile mhanāveṇi tarī / kiṇi tyāṇche vega sosuṇi shake jari / kiṇi vega dāvitī atyanta pari / hā vasha navhe tayāṇilā || *Yathārthadīpikā*

4 Cf Agā ! ātmajñāneṇi uratī Janakādika sagale / pirantu prārabdhadrūmaphala vinā bhoga na gale / mhanoni Shri Rāmā charama tanu joṇi jīta-ase / kṛishatvāteṇi kāmādika anudiniṇi pāvataṣe || *Yogavāsishthasāra by Shri Vāmana Paṇḍita*.

Tarī udakarupa chitta / nicha sthīlāsī dhāṇive nischita / mhanoni mhaneyata chitta / te agā || *Yathārthadīpikā*

5 Cf Te deha asatāṇi nasatāṇi vidhehi / Brahma sabāhṇi varte yāṇsi || *Uktsadānandalahari*

Jivanta aso athavā maro gātīa / Brahmiṇi nirvāna tyāṇisa ubhayatra / kiṇi upādhi uralā prārabdha bhogāyāsa mātira / toṇi Brahmachi samajela hā bhāva || Prārabdha āni tyāchā bhoga / sukhaduhkha āni tyāchā saṇyoga / Brahmachi sarvahi hā anvaya samādhi yoga / bānaneṇi navhe lāya Brahma nirvāna || Deha padalyā upai / heṇi nase mhanoni yā pari / deha tyāgāche avasariṇi / Brahmiṇi nirvāna māgeṇi boliloṇi || *Yathārthadīpikā*.

although to him the Prârabdha its enjoyments and sufferings and their attachment are all nothing but Brahma 'Deliverance', says Deussen, is not effected by the knowledge of the Âtman but this knowledge is itself already deliverance. He who knows himself as the Âtman has thereby recognised the world of plurality and the desire occasioned by plurality to be an illusion, which can no longer lead him astray. His body is no longer his body, his actions no longer his actions, whether he still continues to live and to act or not is, like everything else a matter of indifference. But the semblance of empirical knowledge persists and it is a consequence of this that deliverance appears to be first attained in all its completeness after the dissolution of the body. He may safely be said therefore to have the Brahmic Bliss (*Brahma nirvanam*) everywhere whether his body is alive or dead (*abhûto*). This point is touched distinctly by Keshava Swâmi and Tukârâma Mahârâja in their description of a Jivanmukta<sup>1</sup>. The former philosopher remarks<sup>2</sup> that a Jivanmukta's Sanchita is reduced to ashes by the fire of his knowledge his Kriyamana becomes fruitless, like the enjoyment of a woman who is sterile and his Prârabdha alone remains till his death but for the observation of the people. The latter says<sup>3</sup>

1 Cf. Bâhya na dekhe drishya darshana / antari: nâhi vishaya  
 sphurana / dehishe na dekhe dehapana / jivanmukta lakshana yâ  
 nâhva // *Ekamûlî Dhâgarata*

2 Cf. Jnânânâteñ vîrûkha sauchita dagdha zâ'eñ / vandhyâ vilasavata  
 teñ kriyamâna geleñ // Prârabdha shesha uraleñ jananisichyâll / advîta  
 bodhapada nischaya purna zâll //

3 Cf. Prârabdha kriyamâna / bhakti sauchita nâhi jina // Avaglu  
 Devachi zâll pâhiñ / bharoniyâ antarbâhiñ // Sattva raja tama bîdhî /  
 narhe Hari bhaktîel kadl // Khôye, bole, kari / ara hâ tyuncha aîlgîl Hari //  
 Deva bhaktapana / Tukî mhanu nâhi bhîna //

"The Lover has got no Prârabdha, Kriyamâna and Sanchita, for, to him everything in and out, is full of God. The Worshipper of God is not at all affected by the qualities of Sattva, Rajas and Tamas. It is God Who eats, talks and works through him. *Iukâ* says that God and His servant are not two entities but one." Now, in the next three verses, Shri Krishna mentions<sup>1</sup> the means of Prânâyâma, which some ignorant men adopt for self-restraint with the object of securing Salvation, and observes that they too may, in anticipation, be regarded as already saved, although, as a matter of fact, they obtain actual Freedom only when they know Him.

स्पर्शान्कृत्वा वहिर्बाह्यांश्चक्षुश्चैवांतरे भ्रुवोः ।

प्राणापानौ समौ कृत्वा नासाभ्यंतरचारिणौ ॥ २७ ॥

यतेंद्रियमनोबुद्धिर्मुनिर्भोक्षपरायणः ।

विगतेच्छामयक्रोधो यः सदा मुक्त एव सः ॥ २८ ॥

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।

सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ २९ ॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन संवादे  
कर्मसंन्यासयोगो नाम पंचमोऽध्यायः ॥

**"Who shuts out the external contacts, whose sight is fixed between the eyebrows, whose upward and downward breaths, which flow between the nostrils, are made even; that man, ever silently bent on deliverance, with sense, mind and reason restrained, and with no desire, fear and anger, is, indeed, free. He knowing Me, Who am the enjoyer**

Dehasyâpi prapanchatvât prârabdhâvasthutih kutah / ajnâni jana bodhârtham prârabdham vakti vai Shrutih || *Shankarâchârîya*.

1 Cf. Koni nasoni âtmajnâna / vasha kariti âpuleñ mana / mokshâchi ichchhâ dharuni sâdhana / kariti manojayâcheñ || Tehi mokshâsa adhikâri / mukta jâlecha mhanâve pari / jânoni Mâteñ mukti khari / pâvatila mhanato yâ shlokini || *Yathârthadîpikâ*.

of sacrifice and worship<sup>1</sup>, the Great Lord of all the worlds and the object of love of all beings attains Peace Thus ends the Fifth Chapter, entitled The Yoga of the renunciation of action<sup>2</sup>, in the dialogue between Shri Krishna and Arjuna on the Yoga philosophy of the Knowledge of the Eternal, in the glorious Upanishads of the Bhagavad Gītā<sup>3</sup>

In the first two verses the Prāṇāyāma exercises used as means for getting Freedom (*Moksha*) are spoken of and, in the third it is declared that the result is achieved by Knowledge only The senses<sup>4</sup> and their objects are naturally outside but if they are remembered inside they would obstruct concentration They are therefore to be excluded<sup>5</sup> from the mind and the visual power is to be concentrated between the brows (*sparshāḥ kṛtā vā baharī śhyānśrakṣhuschānantare bhṛmohī*) in the middle of the forehead exactly at the point where the nose begins by equalizing<sup>6</sup> the inward and outward breaths moving within the nostrils (*prāṇāpānau*

1 Sir P. W. In Arnold translates the word *tapasām* in this way

2 Cf. *Bāhyendriya samudāya / bāhyachī tyā ho valaya / pari antariṇ āharīṇ bhaṭṭa Loya / ekā-ra-echī || 1 aharīhadīpikā*

Mhanuni he bāhyachī aanti / to bāherachi ghāḷāvo sarvārthīn / viśasyā kāra indriya vṛtti / mahāmaḥ hoṇi no dīvyā || *Chitśad nandalahari*

3 Cf. *Mhanoni bāhyā ghāḷāni bāherī / minnaṇe na chināni manibhitarīṇ / aṭṭeṇ karōṇi donāni dola antariṇ / lāvi lobhīṇ bhoṇvayānchayā || Bhoṇvayāṇi varī je . kapāla / tyā dola bhoṇvayāncho antariṇ jeṇi mādhya āthala / tethēṇ chakshurīnīrīya netra yugula / āvuni lakṣhī ārambha nāṣikechī tethuni || 2 aha śhadīpikā*

4 Cf. *Tarī prāṇāpāna samā karuni / mhanāṇe purāṇa rechakā vāṇchuni / muladhariṇi uḍḍha kumbhaka dharuni / bhoṇvayāṇi yojī dṛṣṭīteṇ || 1 aharīhadīpikā*

Prāṇachī urdhva gati āvaruni / apānāni adhoḍvarīṇi hūni / varatā hoṇa adhoḍvara konduni / bṛidaya āthānīṇi samā rāhātī || *Chitśad nandalahari*

To te bāhya chho tene bāhyaṇa rākhi etalo para vairāgya prāpta kari no chalsuṇe bhṛuṇa antarakālā āthira kari — *Desired*

*samau kṛtvā nāsābhyantarachârinau*). It is necessary to adjust the life-breaths, because the mind works through them. The Prânâyâmi who has Freedom for his goal (*moksha parâyanah*), who is ever silent (*sadâ<sup>1</sup> mumh*) and who, controlling the Senses, Mind and Reason (*yatendriya manobuddhih*), puts away Desire, Fear and Anger (*vigatechchhâ bhaya krodhah*), may be regarded as liberated (*mukta eva sah*). For, one, whose heart is purified in this manner, is sure to acquire Knowledge of the Self and secure Freedom. It would be a mistake<sup>2</sup>, however, to suppose the light of different colours, the clusters of stars and similar other phenomena, which the followers of this method happen to see in the course of their practice, to be the real Brahma, as the Shruti says<sup>3</sup> that the Brahma has no form and it cannot be seen with the eye, but it is to be realized only by Shuddha Sattva or Pure Reason. In the 21st verse of Chapter VI of this Gîtâ also, Shri Krishna tells<sup>4</sup> that the highest Bliss is beyond the pale of the senses, and is to be enjoyed by Reason only. Now, as there can be no Freedom without Knowledge (*Jnânâdeva hi kaivalyam*

1 Cf Sadâ jo kâñi mauni / aisâ mumukshu muni / agâ! to mukta mhanoni / mânâvâ // Kiñ sâdhanîñ aisiyâ shuddha jâlâ / jnâna honârachu tyâlâ / to jânoniyâñ Malâ / mukta pâvela // *Yathârthadîpikâ*.

2 Cf Liñgadehiñ indriyeñ asati / tiñ sthula dehiñ golakiñ vasati / tyâñta chakshurindriyâsa gavasati / jyotivikâra bubulânche // Konâsa chakreñ disati / konâsa nakshatrânche ghoṣa bhâsati / konâsa ugcha diṣe jyoti / hiravi piñvali nili ârakta shubhra // Teñcha mhanati Brahma shuddha / âpana Brahmadarshi prabuddha / tyâ lakshâsa lakṣita mâniti siddha / moksha âpanâteñ // Tyâñsa chakshu bhoñvayâñta / mhanatâñ vâte pramâna atyanta / âni 'sa mukta eva' mbane Achyuta / tari moksha yâ lakṣeñ mâniti âpanâ // *Yathârthadîpikâ*

3 Cf. Na sadriṣham tiṣṭhati / upamasya na chakshushâ pashyati kaschidenam / hṛdâmanishâ manasâbhikṣiptam ya enam viduste amṛtâ bhavanti // Na tatra chakshurgachchati

4 Cf. Sukhamâtyantikam yattad buddhigrâhyam atindriyam.

—*Brahma Sutra*) it is said in the last verse that after practising<sup>3</sup> the exercises suggested for purification the Mumukshu knows Me (*jñātī mām*) Who am the Object of Love of all beings (*suhṛidam sarva bhūtānām*), the Self and obtains Peace (*śāntīmṛichchhati*) To one who acquires practical knowledge of the Self by Vyatireka and who realizes by Anvaya that the non Self is also the Self there can be nothing in store but Pure Love and Tranquillity When he becomes the Self of all he cannot help loving all and there is evidently no occasion whatever for any difference or breach of Peace In calling Himself the Enjoyer of Sacrifice and Worship (*bhoktṛam<sup>3</sup> yajna tapasām*) and Overlord of every world (*saralokamaheshvaram*) Shri Krishna implies that the Mumukshu does all the necessary duties disinterestedly and offers them as sacrifice to the Personal God to receive from Him in return the knowledge and Freedom for which he is athirst, as the Prānāyāma exercises fail to satisfy him

This is the conclusion of the Fifth Chapter which commenced with the question of Arjuna, viz which of the two Sannyāsa and Karma is the better? Shri Krishna answered that to one who sought Freedom both were necessary but that Karma Yoga was better than the Sannyāsa in the shape of abandonment of

1 *O/ Taralāś jo kīñ jo ayukta / to lāya jīnoni mukta kōta / teñbi mālgāvēñ / jī yathārtha / mahano Achyuta parjyesu || O'śad nandalakari*

2 *O/ Ag ī to ātmatvēñ jīnoni māteñ / pāvela śāntiteñ / kīñ jādā vgaletēñ jīnoni tyā jādāteñ / avātmateñ dekhātāñ kōñchī śāntī || Arjuna / śāntīsa beñchī mula / kīñ Mī jo sarvabhūta suhṛida kevala / tochī Mī tyāchāñ ātmā nishkala / yā jñāneñ śāntī pāvato || Yathārtha d. p. k.*

3 *O/ Yajna tapāchā bhoktā Mī yāvaruni / etchavileñ kīñ Mātpri tyārtha yajna tapēñ karuni / Māteñ suhṛida ātmayāteñ jīnoni / eñāntī pāvato || Yathārthad. p. k.*

Karma, because, in the latter, one does not find the essential mark of Karma Yoga, *viz.*, disinterested sacrifice, whereas, it is impossible to begin the former without possessing the principal qualification of a Sannyâsi, *viz.*, desirelessness (*Jneyah sa mtya sannyâsî yo na dveshti na kâñkshati V. 3*). The case with the Sâmkhya of Kapila and the Yoga of Pâtanjali is, however, different, as the cultivator of any one of them plucks the golden fruit of both, *viz.*, Perfection of Knowledge and Freedom. But, Sannyâsa is hard to win without Yoga (*Sannyâsastu duhkhamâptumayogatah V. 6*), and a Sannyâsi equipped with Yoga can alone swiftly merge in Brahma (*Yoga yukto munirbrahma nachurenâdhugachchhati V. 6*). The necessary rites and ceremonies he performs disinterestedly with his body, the divine meditation he does with his mind, the truths he ascertains with his reason regarding the easiest means of securing Freedom, and the Shravana-Kîrtana he makes with his senses for Self-purification, being offered as sacrifice to the Personal God, are free from taint, as the lotus-leaf is unwet by water (*Brahmanyâdhâya karmâni..... . âtmashuddhaye V. 10-11*.) Here, a question arises, *viz.*, 'is it God<sup>1</sup> Who prompts him to do all this?' The reply is in the negative. God neither does anything nor causes anything to be done (*Na kartvîtva .. ....srijati V. 14*), as is erroneously believed by some, for, He would thereby take upon Himself the sin and merit of all people (*Nâdatte kasyachitpâpam nacharva sukritam V. 15*). Everything is wrought by Nature (*Svabhâvastu pra-*

1 *Of Na prerakah sukritadushkṛitayorjanasya Krishnah samascha sadayascha sahbâṛjunasya / buddhipradah sa cha padambujayornatasya laipadrumo vishamatapyubhayorna tasya || Vâmana Panâita.*

*variate—V 14*), that is by the inherent tendencies of past lives which depend upon associations. God is however the Overlord (*Prabhuh or Vibhuh*) of the Universe Who as Nirguna Brahma like the sun guides the foot steps of both right and wrong doers but leads to the right path those who recognising Him to be stainless (*Nirdosha*) worship Him and appeal to the nature of the Kalpavriksha He assumes as Saguna Brahma Through Him the Yoga-equipped (*Yoga yukto*) San nyâsis acquire Knowledge of the Self (*Jnâna tu tad ajnanam yeshâm nâshitamatmanah—V 16*) perceive the same in all things (*Samadarshinah*) enjoy, by means of (*Tadbuddhayah—V 17*) Hearing (*Shratanam*) Conning (*Mananam*) and Self contemplating (*Nididhyâsanam*) Living Freedom (*Nirdosham hi samam Brahma tasmud Brahmani te sthitah—V 19*) and obtain the Brahmic Bliss (*Labhante Brahma Nirvânam—V 25*) on the death of their physical body when their Prârabdha is fully exhausted (*Kshina kalmashâh—V 25*) But as they see even the Prârabdha to be nothing but Brahma the Bliss is to them properly speaking on both sides of death (*Abhito<sup>1</sup> Brahma nirvânam variate—V 26*) Even those who perform Prânâyâma exercises and concentrate the visual power for the control of their mind have to offer, as sacrifice disinterested actions to Him Who heeds the sacrifice and worship (*Bhoktaram yajna tapasâm—V 29*) and Who is the Mighty Ruler of all worlds (*Sarvaloka maheshvaram or God of Gods*) before they can know Him,

1 Of Prârabdha mâtiraja vartamâna dehanâ dhvâîsa paryanta rabyuñ etale te lehanô dhvâîsa thayâ pachhi eja vyaktine navâ dehano sambhava nathi. Âmajnânino sarvathâ punarjanmâdi ghatatâñ nathi pana jnâna tbatâñ sâtheja dehadhvâîsa vinâ moksha sambhava nathi ema na jânavañ Kemake abantâ mamatâ tyaj eja moksha thâi chukyo Pachhi prârabdhava shât sharijsthitî game tema vyavaharâya tethi bîdha nathi —*Deiredi*



Who is the Lover (*Suhrīda*<sup>1</sup>) of all, that is, the Self (for, it is for the Love of the Self alone that one loves his body, wife, children, wealth and even God), and enter Peace (*Shāntimrīchchhati*). As Arjuna, however, did not understand properly how a Karma Yogin secures inaction even in the action he does, Shri Krishna begins<sup>2</sup> the Sixth Chapter with the definition of a true Sannyâsi or Karma Yogin, in order to make the point clear to him.

1 *Of*. Jyâchjâ tîhâñi sushtu shobhana hrīdaya / tochi suhrīda hâchi nischaya / tarī âpalâlî âtmâ avyaya / âvade nirnimitta sarvâñsa // Na kaloni âtmâ îpulâ / to deha mhanoni dehañi priya vâtalâ / strī dhanâdi pâhije tyâlâ / mhanoni tîñhi suhrīdeñi vâtati // *Yathârthadīpikâ*.

2 *Of*. Parantu karmayogyâsa / karmîñcha sâdhe karma tyâga sannyâsa / hî bhâva baravâ Arjunâsa / samajalâ nâbhî // Mhanuni ârambhito shashthâdhyâya—*Yathârthadīpikâ*.

## CHAPTER VI

### ( SHASHTHO DHYĀYAH )

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**SYNOPSIS**—A Karma Yogi or true Sannyāsi is one who performs the necessary duties ( *kāryam karma* ) disinterestedly ( *Aniṣṛitah karma phalam* ) for the purpose of offering them as sacrifice to the Personal God ( *Yajnarthat* ) When his Reason purified by this means is able to realize the Self by the help of the Preceptor ( *Sadguru* ) he practises Yoga for attaining Perfection. He is then called an *Ārurukshuh* which means one who wishes to be enthroned. The practice of Yoga consists of eight steps known as *Ashtāṅgas*. They are —(1) *Yama* or self-control ( *Yata chittam—VI 10* ) (2) *Niyama* or moral observances ( *Aparigrahaḥ—VI 10* ) (3) *Āsana* or posture ( *Nātyuchchhritam nātinicham chailājina kushottaram—VI 11* ) (4) *Prāṇāyāma* or control of life-breaths ( *Tatraikāgram manah kṛit ā—VI 12* ) (5) *Dhyana* or meditation ( *Yunjadhyogam ātmavishuddhaye—VI 12* ) (6) *Dhāraṇā* or concentration ( *Yukta āsita—VI 14* ) (7) *Pratyāhāra* or abstraction ( *Yato yato nītscharatī manaschanchalamasthirum | tatastato niyamya ita datmanyeva vasham nayet || VI 26* ) and (8) *Samādhi* or absorption ( *Yadā viniyatam chittam ātmannyeva avatiśthate—VI 18* ) The main difficulties in the way of the Yogi are —(1)

*Sleep (Laya) and (2) Outer attractions (Vikshepa). The former is avoided by moderation in food and exercise (Yuktâhâra vihârasya - VI. 17) and in sleeping and wakefulness (Yukta svapnâvalodhasya—VI. 17), and the latter by abstraction (Pratyâhâra), which step, however, is not necessary for one who, having the support of the Personal God Whom he worships (Matpara), is not disturbed by fancies (Sañkalpa). Of the Worshipers of the Impersonal God (Nirguna Brahma), some seek perfection by the Vyatireka Yoga (Sukhena Brahma sañsparsham VI 28) and others by the Anvaya Yoga (Sarvatra samadarshanah VI 29). The Worshiper of the Personal God (Bhakta), though always an Anvaya Yogi, never fails in Yoga (Tasyâham na pranashyâmi—VI. 30) and becomes perfect without efforts (Sarvathâ vartamâno'pi sa yogi Mayi vartate VI. 31). But the Worshiper of the Impersonal God (Nirgunopâsaka), even when he fails, suffers no loss (Naiva nâmutra vinâshastasya vidyate VI. 40) either here or in the next world. For, he goes to higher worlds after death, dwells there measureless years and is free to take birth again either in a rich family (Shrîmatâñgehe—VI 41) or in that of a Yogi (Yoginâmeva VI. 42), as he chooses. There, he gets all the facilities necessary to complete his course (Purvâbhyâsena tenaiva hrîyate hyavasho'pisan VI 44) and to ensure his Salvation (Yâtî parâm gatim VI. 45). Arjuna is, however, at the close of the discourse, advised to become a Yogi Bhakta, that is, a Yogi who is a Lover of the Personal God, as Shri Krishna*

*regards such a Yogi to be one who is the most  
attuned with Him of all those who attempt to  
make their Reason steady after Self realization  
(Sa Me yuktatamo matah—VI 47)*

O Best of Beings ! O Thou Fountain of Justice and  
Mine of Mercy ! Who art endowed with every perfection  
and Who givest every kind of happiness sought by Thy  
Worshippers Be pleased O Kalpavriksha ! to give us  
Thy Unadulterated Love which is the easiest and best  
method of making the Reason steady after Self realization  
and of securing Thy Eternal Bliss and Companionship  
in Thy Supreme Abode The Worshippers of the  
Impersonal Brahma (*Nirgunopāsakas*) O Hari ! have  
to encounter many obstacles thrown on the Path of  
Knowledge by the Lesser Gods because they aspire to  
transcend the abode of the Gods and are forced to have  
recourse to the Ashtaṅga Yoga or the Yoga of the eight  
parts Thy Lovers however kick away<sup>1</sup> all obstacles  
having Thee for their Protector The Vishnu Purana  
(V 13 15) O God of Gods ! bears ample testimony to the  
fact that the Gopis whose righteous acts were wasted away  
by the profound and ecstatic joy produced by constantly  
thinking of Thee and whose various sins disappeared  
before the distress suffered by them from separation  
from Thee attained liberation without undergoing  
the worry of the rules of Yama and Niyama Save us  
too in the same way O Ocean of Compassion ! by  
simply repeating Thy Holy Names !

I O Sakā soyā svāmī Tuṣi Sheshashāī mhanunī subhīd bhāva  
Turyācha thāyīṣi / tayāṁ rahitā Tuṣi janīṣi nitya hosi shakēnā karuṇī vighna  
konī tayāṁ i // Mahā vighna senāpati mothamothē, tayāche shīrṣi deunī  
pāyavāte / Hari chālati mokṣamārgi Tuṣā je tayāṁbī na te bādhitī  
vighnarāje // *Brahmasūtra*

Freedom from likes and dislikes, which is the characteristic of a true Sannyâsi, being also the privilege of a Karma Yogi, the latter secures Sannyâsa (*renunciation*) without giving up action (*Karma*). In the following two verses<sup>1</sup>, Shri Krishna explains this fact in very lucid terms for the satisfaction of Arjuna, who did not seem to grasp it thoroughly, though it was repeated several times in the previous discourses in one form or another.

श्रीभगवानुवाचः अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।  
 स संन्यासी च योगी च न निरश्निर्न चाक्रियः ॥१॥  
 यं संन्यासमिति ब्राह्म्योऽंगं तं विद्धि पांडव ।  
 न ह्यसंन्यस्तसंकल्पो योगी भवति कश्चन ॥२॥

“He, who, independently of the fruit of actions, performs the actions which ought to be performed, is a Sannyâsi and a Yogi (too); neither he who lights not the (sacred) fire nor he who performs no acts. That which is called Sannyâsa, know, O Pândava (Son of Pandu) !, as Yoga; nobody becomes a Yogi, who has not renounced fancies which cause desire.”

One, who does his duty disinterestedly, is Sannyâsi and Yogi both<sup>2</sup> in one. For, he, who has desire of fruit,

1 Of Pana siddha vâta evi chhe ke vâstavika rite karmamâtrano tyâga sambhavatoja nathi, tethi kârya etale jene avashya karyâvinâ châleja nahi tevân, prârabdhayoge prâpta thatiñ, karmane je purusha sarvadâ âchare, pana te te karmâ phalamñi âsakti bândhi lepâya nahi, ne ema karmanâ phalano âshraya na kare, teja kharo sannyâsi ane kharo yogi chhe, kevala agnisâdhyâ karmano tyâga karanâra niragñi ke karyâmâtrano tyâga karanâra akriya te kharo sannyâsi ke yogi nathi. —Divedi.

2 Of Tari sannyâsi ani yogi / nâmeñ doni bolati jagiñ / jaiseñ ekâchi purushâteñ salgi / nâma vibhâgiñ pâchârati // Phala trishnâ kartritvâ-bhimân shunya / houni kije satkarmânushthâna / to yoga tochi sannyâsa jâna / dohoñcheñ lakshana ekachi // *Chitsadânañdalâharî*.

is sure to do fruit bearing actions but he who is without it, would naturally avoid such actions and thus become a Sannyâsi. If he however, does the necessary actions enjoined by the Vedîs, which include religious social and natural or self regarding duties he is, at the same time a Karma Yogi. Such a person may be an Ashrama Sannyâsi or a Grihasthâshrami. The former is certainly to be considered superior to the latter as he has less chances of being ensnared by worldly temptations and possesses greater facilities for securing the Salvation of mankind. But an Âshrama Sannyâsi (*niragnîh*), who is full of worldly desires, is worse than a Grihasthâshrami Sannyâsi and Karma Yogi because the former misses both Freedom and temporal happiness. He cannot expect Salvation which is the result of desirelessness and he cannot go to heaven because he is altogether prevented from doing even the necessary actions. Now a Grihasthâshrami who having desires avoids Sakâma (*optional*) as well as Nitya Naimittika (*necessary*) duties, and who is called here an *Akriyâh*, is also said to fall in the same category, for he too, without having his desires fulfilled for not doing any optional work would be condemned to hell for the neglect of the necessary duties imposed by lawful authority. Both *Niragnîh* and *Akriyâh* are therefore neither Sannyâsis nor Yogis. Arjuna is again told that he need not entertain any doubt as to how one and the same person could secure both Sannyâsa and Karma Yoga which were two distinct paths since what is called Sannyâsa is itself Yoga (*Yam sannyasâmiti prâhur yogam tam viddhi Pandava*). So long as there are desires in the heart of a human

1 *Of* Mhanaunî s'misevâ na sânditâñ / karmarekhâ nplanditâñ / âthi  
yogasukha svabhâvatâ / âpanapâñ chi // *Jñâneśvare*

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1 Cf. *Mhanannā amīśvā na siddhīṁ / karmarekhaḥ uśanditā / āthi  
yogasikha stabh'vati / āpanapāṇ ch / Jñānēśvare*





To the aspirant who wishes to be enthroned in Yoga action is said to be the means and to him when he is enthroned in it, quiescence is said to be the means.

An Ārurukṣhu Muni is one who has realized the Self and who hears the lectures of the Preceptor and meditates on them for the purpose of growing adept in Yoga. He is advised<sup>1</sup> to do the necessary actions regardless of their fruit for otherwise he is likely to lose the practical knowledge of the Self he has gained. When however his mind by constant *Śhravana* (*hearing*) and *Manana* (*meditation*) begins to become *Brahma* or *Chaitanya*, just as grains of salt begin to liquefy in water he is said to be enthroned in Yoga (*Yogarudha*). To him again absorption<sup>2</sup> (*Shama* or *Samādhi*) is recommended as the means for achieving Living Freedom (*Jīvanmukti*) because the aspirant who has risen to the stage of even a *Yogarudha* is in danger of a fall until his whole mind is changed into *Brahma* by *Chitta-Chaitanya Yoga*. This *Samādhi* or *Chitta-Chaitanya Yoga* is of two kinds—*Nir-ikalpa* or *Nirguna* and *Sa-ikalpa* or *Saguna* which will be fully described later on. In the next verse *Śhrī Krishna* tells us when a *Jnāni* may be called a *Yogarudha*.

1 *Of* Tavat karmāni kurvīta na nirvidyeta yāva — *Śrī Bhagavata*

Vyatirikeṣi ātmātva kalaleṣi jāleṣi / chittābhi / leṣi pāhiṣe talceṣi /  
sindhu salila samaraseṣi / saṁubhava bhadā je riti // Tyāsa kāraṇa karma /  
yama niyamādhi nī evadharmā / chitta bhauṇi līge Brahma / tochi yogarudha  
tebhāṇi bolāvā // *Yathartī adīpikā*

2 *Of* Abandonment of distraction actions means self to perfect knowledge, says *Śhrīdhara*.—*Telang*

An ubhava aśi jayālā / yogarudha bolīje tyāl / aśhāśhi jīvanmukti /  
h tu jāla / shama mbanīje samādhi // kīṇi saubhava aśi jālā / tathapi  
samādhi binenā jyālā / to rudha bhouni utarāl / yonāsakṣitkaravaruni //  
*Yathartī adīpikā*

यदा हि नैन्द्रियार्थेषु न कर्मस्वनुषज्जते ।  
सर्वसंकल्पसंन्यासी योगारूढरादोच्यते ॥ ४ ॥

“ When one is neither attached to objects of sense nor to actions, renouncing all fancies, then he is said to be enthroned in Yoga.”

Practical Knowledge of the Self is the fire produced from the wood of Reason by the friction of Discrimination with the help of the Preceptor. When the fire of Knowledge begins to catch the wood of Reason, by means of the wind of Shravana and Manana, the Jnâni is said to be enthroned in Yoga (*Yogârudha*). Then, he no longer feels attachment for the objects of sense, such as sound, touch, etc., nor for the actions which are likely to procure them, and gives up all selfish forethought by a strong conviction that the world of forms is absolutely unreal. The last qualification is the most important of the three<sup>1</sup>, for, it is possible for him to be unattached to sense-objects as well as to actions on the understanding that they would throw obstacles in the Path of Salvation, and yet, at the same time, to feel the reality<sup>2</sup> of forms and of the pleasures deriving from them. When the wood of Reason of the *Yogârudha* is completely burnt by Chitta-Chaitanya Yoga (*Shama*), he enjoys Living-Freedom (*Jivanmukti*). This is all due to the proper training of mind, which, Arjuna is asked, in the next two verses, to control.

उद्धरेदात्मनात्मानं नात्मानमेवसादयेत् ।  
आत्मैव ह्यात्मनो बंधुरात्मैव रिपुरात्मनः ॥ ५ ॥

1 *Of. Yâ lâgiñ bhoga âni bhoga sâdhanâsi / tâki âni hoyâ sarva sañkalpa sannyâsi / tevhañ yogârudha tayâsi / mhanâveñ agâ Arjunâ !* // *Yathârthadhyâkâ.*

2 *Of. Mithyâ aiseñ disoni sakalahi vishaya saukhya nâvado —Sohurobâ.*

युयात्मात्मनस्तस्य येनात्मेयात्मना जित ।

अनात्मनस्तु शत्रुत्वे यततात्मेय शत्रुयत् ॥ ६ ॥

' (A man) should raise the Mind by Reason and not depress the Mind, for even (a man's) own Mind is his friend and (a man's) own Mind is also his enemy. To him who having realized the Self, has subjugated his Mind by his Reason his Mind is a friend; but to him, who has not realized the Self, his own Mind behaves inimically, like an enemy.

The only way to control the Mind is to instruct the Reason to which it is subordinate. If the Reason is not properly guided by the hearing (*Shra ana*) of the Shastras in the company of Saints (*Satsangati*), it is sure to take pleasure in the objects of the senses and to direct the Mind towards them. But when the Reason understands by Discrimination (*Atmanatma-vekha*) the evil effects of worldly pleasures, it avoids them just as even a hungry man shrinks from touching a dirty dish of sweets the moment he learns that it is mixed with poison. Every one therefore is advised to elevate (*uddharet*) the Mind by means of his Reason<sup>1</sup> (*atmānatmanam*) and not to trample it down into misery (*avasādayet*). Thus the Mind<sup>2</sup> (*ātma*) of one who realizes the Self is his friend.

1 *Of* Tyāgī ātmanē mhanajē buddhi karuṇī / ātmā manā teḥ uddharāveṣi mhanonī / Shri Krishna bolē yā vachanā / shlokāchīyā purvārddhī // Uttarārddheṇ mhanato Hari / kiṇ ātmācha bandhu ātmācha vaīri / mhanaj manachi shatru mitra hyā donhiṇi pari / vishada bolato yā shlokī // *Yathārthadīpikā*

2 *Of* Mana hi dvividham proktam shuddham chāśhuddhamēva chāśhuddham kāmāsaṅkalpam shuddham kāmavivarjitam // *Shruti*

Manaseva manushyānām kāranam bandhamokshayoh / bandhāya vishayāsaktam muktyaṇi nirvishayam smritam // Mana eja manushyanāṇi banibhi mokshanuṇi kāraṇa chhe vishayāsakta to bandha kare chhe, nirvishaya to moksha -pe chhe — *Drivedi*

(*âtmanastasya bandhuh*), because, being vanquished by the Reason (*âtmanâ jitah*), it does not mingle itself with the sense-objects, whereas, the very Mind (*âtmanva*) of one, who does not realize the Self (*anâtmanastu*<sup>1</sup>), becomes hostile to him like an enemy (*shatrutve varteta shatruvat*) As the unfortunate condition of persons, whose Mind is their enemy, is familiar to all, Shri Krishna describes, in the next verse, the good luck of that rare being only, whose Mind is his friend.

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।

शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ ७ ॥

“The Self-Lord (*Paramâtmâ*<sup>2</sup>), whose mind is subjugated and who is perfectly tranquil, is absolutely concentrated (on himself) amidst cold and heat, pleasure and pain, as well as honour and dishonour.”

The person, whose vanquished mind (*jitâtmanah*) is his friend, is tranquil (*prashântasya*), because he is free from desire and anger. This is the result of his well-disciplined Reason, which is able to divert the mind from the sense-objects to the Self, in which both of them merge themselves (*samâhitah*), taking alike the pairs of opposites, such as heat and cold, pleasure and pain, glory and shame (*shutoshna sukhaduhkheshu tathâ mânâpamânayoh*) and the like. Now, in the next

1 Of Âtân jo purusha anâtâmâ / mhanaje jyâsa thâukâ nase âtmâ / mana tyâcheñ tyâsa svamahimâ / shatru houni dâkhavî || *Yathâarthadîpikâ*

2 Cf Ghatâkâshu hâ jaisâ / nimâleyâñ teyâ avakâshâ / na lage miloñ âneñ âkâshâ / ânâ thâyâ || Taisâ dehiñ ahañkâru nâthilâ / samula jeyâchâ nâsala / tochi paramâtmâ sâñchalâ / âdiñ chi âthi || *Jñâneshtari*

Âtmâ kshetrajna ityuktah sañyuktah prakritāṅgunah / taneva tu vimuktah paramâtmetyudâhritah || *Mahâbhârata*

Sbita tâpa tathâ sukha dukha, 'mâna apamâna ityâdi sarvabhâvamâñ tevâno âtmâ atyanta samâhuta ctale kevala sthira rahe chhe — *Dvendra*.

two verses Śrī Kṛṣṇa completes the description of a Yogarudhā, which he commenced to give in the fourth verse.

सामि ॥ १ ॥ मामा रज्यो विविदिष्य ।

तु १ यु यत यार्ता सम ॥ १ ॥ मराजन ॥ ८ ॥

उरुनिमज्जु ॥ १ ॥ मयस्मो ॥ १ ॥ यस्तु ।

माधुप्यपि न पायेतु सममुदितिरिष्यते ॥ ९ ॥

"The Yogi whose Reason is satisfied with Knowledge and Wisdom who is rock steady whose senses are subdued and to whom a clod a stone and gold are alike is said to be attuned. He (however) excels who regards lovers, friends and enemies, strangers, neutrals, hateworthy persons and kinsmen, as well as saints and sinners, just the same.

The man who practises Yoga after realizing the Self is said to be enthroned in it (*yukta* or *yogadrudha*) when he is quite content (*tristitna*) with the Joy of the Vyatireka Knowledge (*Jñāna*) and the Wisdom of Anvaya (*Vijñāna*) when his Pure Reason is unmoved (*utastha*) by passions or by any of the vexations of the world, and when he has been able to restrain his senses thoroughly (*ujtendriyah*). The first two (*Jñāna* *vijñāna*) of these characteristics being secret, the Yogi alone is supposed to know them but the third one (*ujtendriyah*) can be observed by the people. And yet we often come across hypocrites who show rigid self control.

१ ॥ Vyatireka tatva ete'si jñāna / anvaya bodha vijñāna / donhi  
boddhānya ch. t. na / bodhāni na karī tebhāi samāsthi // Vikhala jñāna te'si  
jñāna / n āvātibhātibhā jñāna te'si vijñāna / kiñ nānā jādā taras'ānī samāna /  
cha udāta chī svarupa // *Tāthartat* / १ ॥

२ ॥ Utastha shabdachā vichāra / aśā kiñ nīvāra / aśāntarā  
arīāntara / parī nīvāra mbanā १ yo aśānti // Du idhīa karīāni vikāra /  
indriyē'sa vi haya tama donhi prakāra / aśānta satta svarupāhāra /  
nīvāra buddhi to mbanāvi // *Tāthartat* / १ ॥

with the object of screwing out money from the credulous, and we also find sometimes sincere devotees of Yoga enjoying innocent pleasures which fall to their lot. To distinguish them, therefore, the Blessed Lord gives the fourth<sup>1</sup> characteristic of a Yogârudha, viz, '*sama loshtâshma kâñchanah*', which means that to him a lump of earth, and useless stone, and glistering gold show all as one. Now, a question arises—Is it possible to be enthroned in Yoga by either of the Vyatireka and Anvaya methods, and, if so, which of them is superior? By saying that he, whose mental eye or Pure Reason (*buddhi*) sees the same essence (*sama*, i. e., *Brahma* or *Chaitanya*) in those who have natural affection towards him, such as parents (*suhrida*), those who do him good as friends (*mitra*), those who do him harm as enemies (*ari*), those who are indifferent to him (*udâsina*), those who wish well of him as well as of his enemy and are anxious to reconcile them (*madhyastha*), those whose conduct towards him is such as worldly people would think deserves his hatred (*dveshya*), those who are related to him (*bandhu*), as well as in those who are righteous (*sâdhu*) and those who are sinful (*pâpi*), is esteemed highest (*vishishyate*), Shri Krishna shows<sup>2</sup> that, after realizing the Self in both<sup>3</sup> the ways, either of the methods may be followed to serve the necessary purpose, but that the Anvaya Yogî is by far superior<sup>4</sup> to

1 Cf Jitendriya ânî ichchhî dhana / teñ jîtenndriyatva dhana sâdhana / dhaniñ nirapeksha to vishaya sevana / piârâbdheñ karî tathâpi yogârudha // *Yathârthadîpikâ*.

2 Cf Agâ! vyatirekeñ nirguna samâdhi / chittavritti nirodheñ sâdhi / tohi yogârudha pari âdhiñ / na tutati nânâtva bhedâche // Hâ bhâva dharonî antariñ / mukhiñ hâ shloka bole Hari / kiñ anvaya samâdhi yogâvari / ârudha to vishishtha hoto tyâ parisa // *Yathârthadîpikâ*.

3 Cf Aksharam Brahma paramam—*B. G. VIII. 3.*

4 Cf. Vâsudevali saivamiti sa mahâtma sudurlabbha—*B. G. VII. 19.*

the Vyatireka Yogi, because not a spark of duality remains in him, even when he is not in a state of concentration and mixes freely in the world. Now, the Master of masters proceeds to describe the Ashtāṅga Yoga or the Yoga of eight parts, i.e. Yama (self control), Niyama (moral observances) Asana (posture) Prāṇayāma (control of life-breaths) Dhyāna (meditation) Dhāraṇā (concentration) Pratyāhāra (abstraction) and Samādhi (absorption) recommended in the Yoga philosophy for the guidance of those who have realized the Self and who wish to be enthroned in Yoga. Of these, the first two Yama and Niyama are referred to in the following verse

योगी युजीत सततमात्मानं रक्षसि स्थित ।  
एकाग्रो यतचित्तात्मा निराशीरपरिग्रह ॥ १० ॥

“The Yogi should constantly devote himself to concentration remaining in a secret place alone, with his mind and body controlled, free from expectations and quit of belongings.”

The aspirant is here advised to separate himself from society and to sit by himself (*ekagrī*) in a retired spot (*rahasī sthitaḥ*) in order that there may be no disturbance in his study of Yoga (*Yogābhyāsa*) which he must practise continually (*Samyuta satatamatmanam*). He

1 Of Pātanjali distinctly urged that *Samādhi* the last stage of Yoga cannot be attained unless success is gained in the previous steps. Thus unless a Yogi attains complete success in *Yama* he cannot gain *Niyama*. Unless these two are mastered *Asana* should not be attempted. If *Asana* is not mastered *Pranayama* is impossible. If *Pranayama* is attained then only *Pratyāhāra* is to be obtained. When all these have been successfully mastered then and only then *Dhyāna*, *Dhāraṇa* and *Samādhi* will be successively gained.—*The Hindu Philosophy*, by J. G.

2 Of *Yogachittavrittinirodhah*—Pātanjali



is also warned to restrain his thoughts and senses (*yata chittâtma*), to divest himself of all hopes (*nirâshah*) of material happiness, such as is derived from wealth, children, fame and the like, and to be without belongings (*aparigraha*). These instructions<sup>1</sup> contain the essence of the principles<sup>2</sup> of Yama or self-control (*yatachittâtma*) and Niyama or moral observances (*ekâki aparigraha*) laid down by Pâtanjali in his Yoga Sutras. Freedom from hopes (*nirâshah*) secures both Yama and Niyama. This verse tells us, therefore, briefly, to observe everything which helps spiritual progress and to avoid whatever retards it. In the next verse, Shri Krishna speaks of Âsana<sup>4</sup> or posture.

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।  
नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥ ११ ॥

**“ Fixing his seat firmly in a pure place, neither too much raised nor yet too low, made of a cloth, a deer skin and kusha grass, one over the other. ”**

1 Cf I want further to point out to you, that it (*Yoga*) is not a science of Ethic, though Ethic is certainly the foundation of it. Though Pâtanjali gives the universal precepts of morality and right conduct in the first two *angas* of Yoga, called Yama and Niyama, yet they are subsidiary to the main topic, are the foundation of it. No practice of Yoga is possible unless you possess the ordinary moral attributes summed up in Yama and Niyama, that goes without saying — *Mrs Besant*. Also Cf *Yathârthadîpikâ VI 201-202*

2 Cf The following are Yama—namely, (1) non-killing, (2) truthfulness, (3) non-stealing, (4) continence and (5) non-receiving. The following are the Niyama—namely, (1) internal and external purification, (2) contentment, (3) mortification, (4) study and (5) worship of God — *Pâtanjali*

3 Cf Jo nase nirâsha / tyâsa bādhe âshâ pâsha / maga yogâsa kaniichâ avakâsha / yama niyama na padati kânîñhi // *Yathârthadîpikâ*

4 Cf Âsana (posture for practising Yoga) is that which is pleasant and firm. Âsana becomes firm and pleasant by slight effort and meditating on the Infinite. Âsana being acquired, dualities, i.e., pain and pleasure, heat and cold, do not obstruct.



*kritvâ*), the Blessed Lord suggests<sup>1</sup> *Prânâyâma*<sup>2</sup>, because, that would help him in subduing thought and the functions of the senses (*yatachittendriya kriyah*). The Yoga, which he is advised to practise for the purpose of purifying his Reason (*yunjyâdyogam âtmavishuddhaye*), is *Saguna*<sup>3</sup> *Dhyâna* (*meditation of the Personal God*). It cannot be *Karma Yoga*, because the *Yogi* is already ordered to be alone (*ekâki*) and without belongings (*apanigraha*). It cannot be *Hatha*<sup>4</sup> *Yoga*, because it

1 *Of*. Manâchî ekâgratâ karâvî / mhanatâñ prânâyâma suchavî / hñi manâchî ekâgratâ vâhavi / prânâyâameñ // *Yathârthadīpikā*

2 *Of* Its modifications are either external or internal, either long or short, regulated by place, time and number, either long or short. The other sort of *Prânâyâma* is restraining the *Prâna* by directing it either to the external or internal objects. By this covering (*Raja* and *Tama*) of the *Chitta* (which is made of *Sattva*) is removed.—*Pâtanjali*

*Apâne juhvatî prânam prânâyâma parâyanâh—B & IV 29.*

3 *Of* *Yoga* etheñ kavana / vâkhânâvâ tarî te khuna / buddhichyâ shuddhicheñ bolatâñ kârana / *Saguna dhyâna* suchavî // *Yathârthadīpikā*.

*Chittâvalambaneñvina / jarî na râhe sthîrapana / tarî Devâcheñ saguna / svarupa chintâveñ // Tetheñ hridayâchyâ shejârîñ / shodashopachâreñ pujâ kariñ / upâsâvâ bhîrî Harî / ananya bhâveñ // Rajastamîñ jarî maula / tarîñ chitta vegeñ hoyâ nirmala / maga nirgunîñ bhaktî prabala / âpasayâñ hoyâ // Vrehasindhu.*

“Na Te rupam na châkâro nâyudhânî na châspadam / tathâpî purushâlâro bhaktânâm Tvam prakâshase //”

*Yogi* may use devotion as a means. This comes out very plainly in *Pâtanjali*. He has given many means whereby *Yoga* may be followed and curiously ‘devotion to Ishvara’ is one of several means.—*Introduction to Yoga by Mrs. Besant*

*Nirgunâchî prâptî Sagunâche योगेñ—Ekanâtha Mahârâja*

4 *Of*. The practices of *Hatha Yoga* are very difficult and cannot be learnt in a day, and after all they do not lead to any spiritual growth. Many of these practices you will find in *Dessarte* and other teachers, such as placing the body in different postures, but the object in them is physical not psychological. There is not one muscle in the body over which a man cannot establish a perfect control, the heart can be made to stop or go on at his bidding and in the same way each part of the organism can be made

has no power to improve the Soul although it may cherish the body True *Vairāgya* (*dispassion*) consists not in leaving the wife and children, but in ceasing to love the body itself This is the highest purity of Reason, which can be accomplished only by the Meditation of the Personal God It is for this reason that when the Sage Kapila<sup>1</sup> speaks of the *Ashtāṅga* Yoga in *Shrī Bhāgavata* (*Dvītiya skandha*) he gives a detailed description of the *Saguna Dhyāna* for the benefit of his mother Devahuti *Shrī Krishna* has also further on (*Ekādasha skandha*) recommended the same course to Uddhava under similar circumstances Now if any one were to ask why purification is again necessary to one whose Reason, once purified has already realized the Self, the answer may be given by the simile of uncooked rice which requires to be washed over and over again before it is fit to be boiled *Shrī Krishna* describes the next step of Yoga *vi- Dhāranā* (*concentration or meditation of the Impersonal God*) in the two following verses As, however it is not possible for the *Yogi* whose mind is accustomed to meditate on the several limbs of the *Saguna Image* to grasp the *Nirguna Brahma* all at once

to work at his bidding The result of this part of Yoga is to make men live long Health is the chief idea, the one goal of the *Hatha Yoga* He is determined not to fall sick and he never does He lives long—a hundred years is nothing to him he is quite young and fresh when he is 150 without one hair turned grey—*Sixumi Virekhananda*

1 *Of Ashtāṅga Yoga Bhāgavatī* / *Kapila Muni Devahutiprati* / *aṣṭaṅga tetheṇ dhyeya murti* / *saristara s ṅga Mukundlehi* // *Dvītiya skandhī* *yechi riti* / *ekādasha skandhī* *Uddhavāprati* / *jeth ſi ashtāṅga tetheṇ bolati* *parānāntarīṇī dhyāna Sagunachen* // *Yatharthadipikā*

*Of Koni etheṇ aiseṇ bolati* / *tari he shuddhi konati* / *tāndola kān dīle sadīle tari dhuti* / *pākasamayīṇ vāraṇvāra* // *Ya ārurukhuchi buddhi* / *jari pavalicha ſhe shuddhi* / *tari yō-ārudhatya siddhi* / *ghadāvi dhyāneṇ Sa-gunachya* // *Yatharthadipikā*

in order to enable him to concentrate his mind on one single point in himself<sup>1</sup>, he is first told to fix his gaze upon the tip of his nose.

समं कायशिरोश्रीवं धारयन्नचलं स्थिरः ।

संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ १३ ॥

प्रसांतात्मा विगतभीर्ब्रह्मचारिन्नेते स्थितः ।

मनः संयम्य मच्चित्तो युक्त आसीत मत्परः ॥ १४ ॥

“ Holding the body, head and neck even and steady, (remaining) motionless, looking fixedly at the point of the nose, and not looking about in space, with Reason at peace, fearless, firm in the vow of the Brahmachâri (continence), he should restrain his mind, think on Me and sit down attuned, having full trust in Me.”

Before fixing his gaze upon his nose-end (*samprekshya nâsikâgram svam*), without allowing it to roam in all directions (*diśhaschânavalokayan*), he has to hold his body<sup>2</sup>, head and neck (*kâyashirogrivam dhârayan*) straight (*samam*) and unmoved (*achalam*), because, thereby the mind remains steady (*sthuram*). When success is accomplished in this exercise, he is free to practise Dhâranâ<sup>3</sup> or concentration (*lit* fixing the mind in the Self), which is described in the words ‘*Manah sañyamya*

1 Of Âpalî dhâranâ âpana / dharâvi he bânâvi khuna / âni nânâ avayava dhyâniñ jeñ nipuna / teñ chitta thârâveñ ekatra // Yâ lâraneñ Kamalekshana / sâṅgato svanâsâgrannîkshana / kiñ dhyeya âpana hi khuna bânâvi sâdhakâ // *Yathârthadīpikā*

2 Of Shuddha jâgñi, va ‘sharira, mana va dokeñ sama karuna’ he śhabda Shvetâshvataropaniṣadâñtīla âheta — *Gītārahasya*

3 Of Athavâ dharyeñ karuñi heñ mana / svarupa dharīje dātuna / yâ nânva dhâranâ he sâhâveñ lakshana.—*Yogarâsishtha by Ranganâtha Swâmi*.

*Māt* *hito yuktā dśita Mātparaḥ*, i.e., controlling his mind and remembering Me, Who am the real thing in it he should devote himself to the Self with a full Faith that through My Grace his efforts would be crowned with success. This however he would be able to do only when by steady practice in Dhyāna his Reason becomes tranquil (*prasthārtātmā*) and his heart devoid of the fear (*vigatāh*) of failure in Yoga and when by the strict observance of Yama and Niyama he remains steadfast in his vow of continence (*Brahmachāritratā sthitaḥ*). Now, if the Yogi is not disturbed in his concentration or worship of the Impersonal God by either sleep (*Laya*) or fancies (*Vikṣepa*) the Dhāraṇā may be called *Samādhi* (absorption). Sleep is checked by regulated food and exercise and fancies are avoided by the practice of Pratyāhāra (abstraction) which is one of the eight *aṅgas* (parts) of Yoga. The former point is touched in the two verses following the next which alludes briefly to the Supreme Bliss that is in store for the Yogi who practises such a Dhāraṇā.

1 *O* *Parvata rātri bhīṣṭa / māna saiyamuni vhaiveṣṭi Macchīṣṭa /*  
*mhaṇaḥ cīṣṭiṣṭi pratyāhaka stiyanta / jo Mī smar veṣṭi ty Mī tū //* Alal  
leya terḥ t' yuktā / mhaṇaje cīṣṭi ta avarupīṣṭi prayukta / ni Mātpara  
mhaṇaje Mī dī bhakta / kīu Mīcha para sīṣṭiṣṭi t' yika jayachī // *Yathārtha*  
*dīpikā*

2 *O* *Kīu yama niyamanchīṣṭi āṅgeṣṭi / purvārdhīṣṭi tyāchīyā prasaṅgeṣṭi /*  
*sucharuni ut arārdheṣṭi Bhīraṅgeṣṭi / dhāraṇā tyachī varṇīṣṭi //* Nā shlokīṣṭi  
Hārī / dhāraṇā bolīṣṭi parī / samāṣṭiṣṭi hecī dhāraṇā jūrī / na ye t' Lya  
vikṣepa // *Yathārthadīpikā*

*Yath'yathātmā parimriṣṭya esau Mātpunyāgūthāshravanābhīdhi*  
*nash / ta bhā tathā pashyati var'u sakshmatm chakshurya haivanjana sampra*  
*yuktam //* *Śrī Bhagavata*

3 *O* *Nā shlokīṣṭi dhāraṇā / bolīṣṭi jyāchīyā antahkaranā / tyāchīyā*  
*prīptīchīyā vīvaranā / bolato yā shlokeṣṭi //* *Yathārthadīpikā*

4 *O* *Dhāraṇā* is the intense and perfect concentration of the mind upon some one interior object accompanied by complete abstraction from

Pratyâhâra is omitted for the present, because the Yogi, who is being described here, is supposed to be 'Matpara' and, owing to Divine<sup>1</sup> help, he is free from *Vikshepa* (fancies or outer attractions) and does not stand in need of it. Pratyâhâra is also not necessary in the case of a Yogabhrashta, or one who had a fall from Yoga in his past life. The subject<sup>2</sup>, however, is dealt with in this Chapter, immediately after completing the description of the spiritual course of the 'Matpara' Yogis, for the benefit of the Nirgunopâsakas (*Worshippers of the Impersonal God*), who may have commenced the study of Yoga in this life only.

युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।

शांतिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ १५ ॥

**"Thus, constantly united with the Self, the Yogi, whose mind is controlled, attains Peace, which culminates in the Bliss of Emancipation and which is My own."**

The Yogi, who is ever attuned in this manner (*yunjannevaṃ sadâtmanam*) with his mind restrained (*niyatamânasah*) in his Dhâranâ (*concentration*), enjoys the Bliss of Samâdhi<sup>3</sup> (*absorption*) and, in due course, everything pertaining to the external universe or the world of the senses. Samâdhi is the state in which the ascetic loses the consciousness of every individuality including his own. He becomes—the All—*The Voice of the Silence* by H. P. Blavatsky

1 Of Teshâmabam samuddhartâ.—B. G. XII. 7

2 Of Sañkalpa prabhavân kâmañustyaktvâ . .... âtmanyeva vasham nayet—B G VI 24-26

3 Of Evam aisi dhâranâ / teñchi samâdhi bâne antahkaranâ / tevhân yâ shântichyâ lhunâ / to pâve // To pâvato parama shânti / nirvâna paramâ jîsa mbanati / parama nirvâna bolati / kaivalyâteñi // Kaivalya teñ parama / jeñ shuddha nirguna Brahma / teñ sarvadâ sarvatra nirdharma / sphure spashta // Akhanda nirgunâchâ anubhava / tetheñ akhanda shânticheñ vaibhava / he Mâzi shânti hi pâvati mânava / yogen karuni // *Yathâarthadhyâkâ*,

comes to (*adhigach khati*) the Peace (*shāntim*) of Living<sup>1</sup>-Freedom, which is known as *Nirvāna Paramām* or *Kaivalya* meaning in plain language, the Nirguna Brahma (*Impersonal God*) itself. It is called My own (*Matsañsthām*) because it is the Eternal Blissful Experience (*Akhandānand mubhava*) of the Saguna Brahma (*Personal God*). Now Shri Krishna proceeds to suggest the easiest way to avoid *Laya* (sleep) as even a sincere devotee is likely to be disturbed by it in his Samādhi on account of his close contact with the body, which is the result of his previous Karma.

नात्यन्नतस्तु योगोऽस्ति न चेकात्मनश्चत ।

न चातिस्वप्नशीलस्य जाग्रतो नेव चातुन ॥ १६ ॥

युषाद्वापिद्वाप्यस्य युक्चेष्टस्य कमेसु ।

युक्तस्वप्नायरोवस्य योगो भवति दुःखहा ॥ १७ ॥

"Yoga is not for him who eats too much, nor for him who does not eat at all; not for him who sleeps overmuch nor for him who is (ever) awake. That Yoga, which destroys (all) pain is for him, who takes due food and exercise, who toils duly in all actions, and who sleeps and wakes (in) due (time).

It is impossible for one who overloads his stomach (*nātyashnatastu*) to devote himself to concentration (*yogo stī*). If one is addicted too much to sleep (*atisvapnashilasya*) the purity of his Sattva, which is necessary for Self realization would be tainted by the quality of Tamas and if he keeps excessive vigils (*jaग्रतो*) he would feel drowsy while practising Yoga. Similarly he who

1 Cf. *Jyīsa bhāno bhā anubhava / tyāsteñ sahaja shānti vaibhava / jīvanmukta to mānava / mhanāvā tevhan ॥ Yatharthadīpikā*

*Mokshāsa śikhana nī Mūl to shān i pāvato—Samarblolī*

*Of Vibhāra jo pādeñ apādiḥ—Chitsad mandalāharī*

*Vibhāra gamanāgamana—Yatharthadīpikā*



fasts too much (*anashmatah*) is also sure to be prevented by hunger from concentrating his mind. The word 'Yoga' applies to both Vyatireka and Anvaya Samâdhi, but the word 'Ekânta', which means end (of all phenomena<sup>2</sup>, like ornaments) into one (the real thing<sup>3</sup>, viz., *Svarupa* or *Brahma*, like gold), refers particularly to Anvaya Yoga. By due food and exercise (*yuktâhâra vihârah*) is meant food and exercise of such kind and measure as would suit the constitution and circumstances of the Yogi concerned, and enable him to make his mind steady in the Self with the greatest ease and joy<sup>4</sup>. The same principle also applies to the performance of duties (*yukta cheshtasya karmasu*), whether religious<sup>5</sup> or natural, as well as to sleeping and waking (*yukta svapnâva-bodhasya*). All these things, therefore, must necessarily differ in different persons. One point here deserves special attention, viz., that the Yogi should, on no account, devote more time to the observance of religious

1 Cf Yoga shabda ubhayatrahi / ekânta shabda vishesheñ kâñhiñ / anvayâkade jaisâ taisâ nâhiñ / vyatirekâkade || Kñi ekâ chitsvarupâñta / dise sarva jadâchâ anta / to yoga bolâvâ ekânta / jeñvi ekâ hemiñ nânâ alañikâra || *Yathârthadipikâ*

2 Or appearance called 'Erscheinung' by Kant in his 'Critique of Pure Reason'

3 Called 'Ding an Sich' by Kant.

4 Cf Aiseñ yuguticheni hâtheñ / jaiñ indriyâñ ope bhâteñ / taiñ santoshâsi vâdhateñ / manu chi kari || *Jnâneshvari*

5 Cf Taiseñchi karmâchyâ thâñ jâna / paramita cheshtâ karuna / pranava japa upanishatpathana / yuktachi jâna karâveñ || *Ohnsadânandalahari*

Gâyatrîchâ japa uttama / to eka sahasra shata madhyama / kanishtha japâchâ nema / dashaka mâtira Shruti siddha || *Shruti*—'Sahasraparamâm devim shatamadhyâm dashâvarâm' / spashta Shrutichâ artha / evam shuddha chitta yogâbhyâsiñ kritârtha / agatyavidhi paripâlanârtha / karmen kari || Tyâñta gâyatricâ japa / karitâñ sphure jai svarupa / vigharaleñ âni thijaleñ tupa / bhinnâ nasati || *Yathârthadipikâ*,

rites and ceremonies than what is absolutely necessary, for his study of Yoga will surely do him greater good than anything else. While repeating the 'Gayatri Japa' or Japa of Harinâma' if he remembers the Self and in his joy forgets the Japa still he gains the real purpose for which it is to be performed. He, who follows carefully the suggestions of Shri Krishna with regard to moderation in eating etc. is alone able to practise this pain killing Yoga (*yogo bhavati duhkha*) and to secure the steadfastness of mind called *Samâdhi* (the 1st step of Yoga) which is described in the next verse

यदा विनियत चित्तमात्मन्येवावतिष्ठते ।

नि स्पृह सर्वकामेभ्यो युक् इत्युच्यते तदा ॥ १८ ॥

"When his mind well restrained is fixed on the Self and he is indifferent to all that is longed for then he is said to be attuned (enthroned<sup>1</sup> in Yoga)

Unless the Mind or Sattva of the Yogi is well purified<sup>2</sup> by the separation of Rajas (*senses or Indriyen*) and Tamas (*sense objects or Vishaya*) and he is quite free from even the least attachment to objects of desire (*nishprīhah sarva kāmēbhyo*) his Reason can never become steady in the Self. For, it is impossible for the mind to remember the Self as well as the sense objects at one and the same time. The moment therefore it thinks of some desirable thing for want of sufficient dispassion (*Vairāgya*) it loses sight of the Self and then there is

1 Cf Agā! jēvbhāñ vishesh ā niyata / uktaprakāriñ nemileñ jēñ  
atyanta / teñ ātmasvarupīñcha thāre chitta / mhanāvā yō.ārudha tevhañ  
to yogi // *Yatharthadīpikā*

2 Cf Tari jayā kāñlebyā thāñ / atī vairāgyēñ chitta vīniyata pāññ /  
visheshēñ raja tama gele jayāche sarvahi / avachēbha pāññ atishayēsñ //  
*Ohitsadanandalahari*

no scope<sup>1</sup> left for concentration. The Yogī<sup>2</sup>, who is full of dispassion, however, having no outer attractions (*Vikshepa*), transcends the waking consciousness (*Jāgrityāvasthā*) as well as the dream consciousness (*Svapnāvasthā*), which appear in thought. Again, his strict observance of the rules of temperance enables him to avoid *Laya* or sleep and, thus, he goes beyond the deep sleep consciousness (*Sushuptyāvasthā*) too. His well-restrained Reason (*vinīyatam chittam*), therefore, is merged in the Self (*ātmanyevāvatishthate*), and the state of consciousness produced is called *Turyāvasthā*, which may be accomplished either by Vyatireka or by Anvaya. He is then said to be a *Yogārudha* (*Yukta ityuchyate tadā*). With regard to this last step (*Samādhi*) of the Yogī, the Shāṇḍilya Upaniṣhad says that it is the union of the *Jīvātmā* (Individual Self) and the *Paramātmā* (Higher Self) without the three-fold state (*viz*, the Knower, the Known and the Knowledge), and is of the nature of extreme Bliss and pure Consciousness. Shri Krishna explains, in the next verse, by a simile, how the Reason of the Yogī becomes steady in concentration.

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।

योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ १९ ॥

“As a lamp standing in a windless place flickers not, such is declared to be the simile of this Yogī of

1 *Of* Durnivāryam manastāvyāvattattvam na vindati / vidītetupare tattve mano naustambhakākavat // *Yogarāsishtā*.

2 *Of* Evam nihsprīhā na vikshepa / kiñ jyāsa āvade eka svarupa / laya parihārācheñ teñ jeñ rupa / teñ yuktāhāravihāratviñcha bolheñ // Evam vikshepa kalpaneteñ mhanati / tevhāñ svapna kiñvā jāgriti / kiñ nidreñtahi dekhati / nānārupeñ teñ svapna // Evam svapna āni jāgriti / kalpaneñta avasthā doni disati / nidrā mhanāvi nusati / te sushupti atyanta // Evam vikshepa āni laya / tevhāñ sphure avasthā traya / jevhāñ chitta svasvarupamaya / tevhāñ turyāvasthā chaturthiñ // *Yathārthadīpikā*.

restrained mind who is absorbed in the Yoga of the Self

The mind of the Yogi (*Yogi o*) before it practised the different steps of Yoga was as it were trembling with the desire of sense objects just as a lamp does when it is exposed to wind. But when it happens to be separated from the senses and their objects by the dispassion (*Vairāgya*) produced by *Yama*, *Niyama* and *Dhyana* and directed towards the Self by the study (*Abhyāsa*) of *Dhāraṇā* (*Yatācittasya*) it becomes steady in the Self (*Yogya o yōgamātma āh*), also like the lamp which burns bright when it is sheltered from the wind (*vathā dīpa iḥ* *asthārengate sopamā smṛitā*). Now a question arises—why the study of Yoga is necessary when the purified mind of the Yogi who has realized the Self possesses sufficient dispassion? The answer is that since the mind after being accustomed throughout millions of lives to deal with nothing but forms of things is now directed to the formless Impersonal God it feels naturally a sort of restraint until it gets the taste of the inexpressible joy of Brahma by constant study. This joy<sup>2</sup> Shri Krishna describes in the two following verses

यत्रोपरमते चित्त निरुद्ध योगसेवया ।

यत्र चैवात्मनात्मानं पर्य नात्मनि तुष्यति ॥ २० ॥

1 O' Par! valāgya upaje jayisa / samādhiha bināri tayisa / karaneñ  
ligu kañ abhiya / xhala atēñ purvapakāśheñ // Virekeñ valāgya dhari /  
pari chittisa abhiya ākārīñ / teñ yojitū nīrākārīñ / kondani m'ni  
āpan teñ // Teñ chi ta gha lighadi / abhyāsī ghevarupāchi godi / a hiratva  
blāñf na sodi / anubhava to ānandīchā // 1 aṭhārti / adīpī 1

*Cf* Aglī jethēñ nirodhilēñ chitta / uparamāteñ aśo p vata / mhanaje  
avaruplī avarupamaya aśo hota / jadavrittī smarana tākuni // Jethēñ  
atmayāchakaruni / chitta ātmākāra houni / atmayācha māji ātmayāteñ  
lakṣuni / santo hatai // *Iath: tī adīpīḥ*

सुखमात्यंतिकं यत्तदुद्दिष्टाह्यमतीन्द्रियम् ।

वेत्ति यत्र न चेवायं स्थितश्चलति तत्त्वतः ॥ २१ ॥

“ That, in which the mind, restrained by the practice of Yoga, comes to rest ; that, in which he, seeing the Self by the Self, is pleased in the Self ; that, in which he experiences unending joy, which is beyond the senses, and which can be grasped by the Reason only ; wherein once settled he moves not from the Truth.”

Where (*yatra*) the purified mind<sup>1</sup> (*chittam*), restrained by the practice of Yoga (*mruddham yogasevayâ*), abandoning all recollection of its functions, ceases to work (*uparamate*), and where it, becoming the Self by means of the Self, is content with seeing the Self in the Self (*yatra charvâtmanâtmânam pashyannâtmam tushyati*) for, it no longer sees the material world which is full of misery—there, he enjoys infinite happiness (*vetti yatra sukhamaatyantikam*<sup>2</sup>), which is called *Bhumâ*<sup>3</sup> in Sâma-veda. It transcends the senses (*atindriyam*), which are all finite<sup>4</sup> and, therefore, nothing but sources of pain, and

1 *Of* Na chakshushâ grihyate nâpi vâchâ nân्याirdevaistapasâ  
karmanâ vâ / jñânaprasâdena vishuddhasattvastatastu tam pashyate  
nishkalam dhyâyamânah // *Shruti*

Na sadrisham tishthati rupamasya na chakshushâ pashyati kaschidenam/  
hrîdâ manishâ manasâbhikluptam ya enam viduste amritâ bhavanti //  
*Shruti*

Jetheñ âtmayâchakaruni / chitta âtmâkâra houni / âtmayâcha mâji  
âtmayâteñ lakshuni / santoshateñ // Jaise netra dîpeñcha karuni / dîpâteñ  
pâhati jyâ sadanî / teñ sadanahî disenâ ñayanî / dehâdî prapancha teñvâñ  
ye riti // *Yathâñthadîpikâ*

2 *Of* Nîdrâdau jâgarasyânte yo bhâva upajâyate / tam bhâvam  
bhâvayan sâkshât akshayyam sukhamaśhnute // *Yogavâsishtâ*

Liyate sushuptantannigribitamnalīyate—*Gauḍa Pādāḥārīya*.

3 *Of* Yo vai bhumâ tatsukham—*Shruti*

4 *Of* Atha yadalpam tanmartyam taddukham—*Shruti*.

is revealed to Pure Reason alone (*buddhīrādhyam*)  
 Worldly happiness however differs from this spiritual  
 happiness only as a drop of water differs from the  
 ocean. What is happiness then? It is nothing but *the*  
*forgetfulness of everything*. When one secures for  
 instance anything that is agreeable to him such as  
 wealth honour sensual pleasure &c his mind is for the  
 time being devoid of all ideas and the natural state of  
 the Self which he experiences is called happiness. As  
 soon as the wave of an idea intervenes the happiness  
 is destroyed. The period of happiness therefore lasts as  
 the Sage Vasishtha tells Shri Rāma in *Yogavāsishtha*  
 between the end of one state of consciousness and the  
 beginning of another (*Nidrdhau jagrasy ante &c*). When  
 the Yogi savours this Supreme Bliss he gives up all  
 thought of worldly pleasures and is unswervingly  
 attached to it (*na chaḥ iyaṁ sthitaschalatī tattvataḥ*) as the  
 flies are to sweets. People therefore fall from Yoga  
 simply because they do not get the true relish of this  
 joy. And yet one who has got it is also bound to

1 Cf. *Uṣṣv itāna Jay ay nī bhūmī nītrānī aprīvantī—Śrīrāṇī*  
*Yār'antī a nīspān sarvān' samplutodako tāvān sarveshu Vedebhu*  
*Br hmanasya vijñānāt* // *B G II 40*

Wherever there is any bliss that is a spark of that Eternal Bliss which  
 is the Lord Himself.—*Sūrimi Vīrek mātā*

To tūṇi p...amāṇanda āndhu / vīlāya sukha teṇi tūṇi bindu / āsēṇ  
 n mājē ajānā mandu / mīhānōrī vīshayīṇi tālamāḥ // *Anandāśīgara*

Cf. S. Lalāṇchī / vī mritī / tīcha ānandāchī sthītī // *Anandāśīgara*

1 Cf. *Āpāntēṇ priya jēṇi k āhīṇi / teṇi prīpta hotāṇchī pāhīṇi / dūsrī*  
*ay hūrtī rāhānā nāhīṇi / teṇchīa tērbāṇi sukha vāte* // To sam yīṇi teṇi sukha  
*bhīṇi / dūsrēṇi sphurātīṇi n nāṇi / ānānīa to āndbīnta vīlāṇi / vīvēcēṇi*  
*to jīnāvī* // *Māthunlēṇi antīṇi / jī mākalānchī vīsmritī / tīcha ānandāchī*  
*sthītī / ānubhava dete sukhlēṇi* // *Anandāśīgara*

4 Cf. *Aīshā sukheṇ jārī nī āḥ / prīrabdhā bhōra nā suto tyāḥ / to*  
*bhōra sukha dāhkhā rūpēṇi bōḥā / tarhī nā chālē hēn vādē ātāṇ yā*  
*shīkōḥī* // *Lā'ā ūrthādīp ā*

enjoy earthly pleasures and suffer pain, which fall to his lot as the result of his actions in past lives. Shri Krishna tells us, in the next verse, that, in spite of these enjoyments and sufferings, he does not waver at all.

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।

यस्मिन्नियतो न दुःखेन गुरुणापि विचल्यते ॥ २२ ॥

**“ Gaining which, he deems no other treasure greater than it; wherein fixed, he is unmoved even by heavy grief. ”**

Having acquired the joy of the Self (*yam labdhvâ*), he cannot dream of any acquisition transcending this (*âparam lâbham manyate nâdhikam tatah*). To him, there can be no comparison whatever between his own pure, unmixed happiness and the pleasures derived from the senses, which are full of the germs of pain. In the same way, when he is once harboured there (*yasmin sthito*), he cannot be stirred<sup>1</sup> or shaken off by even the direst pain (*na duhkkena gurunâpi vichâlyate*) from that Bliss. In the next verse, Shri Krishna defines the Yoga, which produces such a beneficent result

तं विचाद्दुःखसंयोगवियोगं योगसंज्ञितम् ।

स निश्चयेन योक्तव्यो योगो निर्विण्णचेतसा ॥ २३ ॥

**“ That should be known to be named Yoga, in which there is a severance of union with pain. This Yoga should be practised with firm resolve with dauntless heart. ”**

The four<sup>2</sup> verses from 20 to 23 form only one sentence. Pâtanjali defines Yoga as ‘inhibition of the functions of the mind (*Chittavritti nirodhah*)’. When the

1 Cf. Kṛtakṛtyam prâptam prâpanyam âtmalâbhânnâparam vidyate iti Smṛitiḥ

2 Cf. He châra shloka miluna ekacha vâkyâ âhe.—*Gītâ ahasya*,

mind i.e., Sattva animated by the Self, runs after Rajas (senses) and Tamas (objects), its functions are called *parāṅvṛtti*<sup>1</sup>. When it withdraws itself from them and turns back upon the Self, its function is called *'pratyag-vṛtti*<sup>1</sup>. As soon as the mind sees the Self it merges into it just as our sight which is enabled to see different objects by the help of a lamp sees nothing but the lamp, when it is directed to it alone. We are to understand (*vidyat*) that the state of mind which ceases to have its connexion with the senses and their objects and thus breaks loose from pain (*tam duḥkha saṃyogaviyogam*), is called *Yoga* (*yoga sañjñitam*). To this the Yogi must cling (*yoktavyah*) steadfastly (*nischayena*) and undespondingly (*nirvinna chetasā*). The complete idea expressed in *nirvinna<sup>2</sup> chetasa* is that by cultivating a thorough disgust for worldly things and pure Love for the Self, he should strive strenuously without caring for delay or difficulties. In the next three verses Shri Krishna speaks of *Pratyahāra* (*abstraction*) for the guidance of those Yogis<sup>4</sup> who depend on their own efforts for success in their practice as it is necessary for them. The step was as already mentioned omitted from the description of the *Matpara*<sup>3</sup> Yogis because they did not stand in need of it.

1 *O/ Pratyagvṛtti svarupa / p hatiluchi hoyā tadrupa / klī dīhṭi pīhuñ l ge dīpā / anya nā dekhe te samayāñ // Jy dipaprakāśhenchi netra / pāhṭi padārtha chītravichitra / te pīhuñ ligatāñ dīpa matra / padārtha tebhāñ na dīkṣi // 1athā rthadīpika.*

2 *O/ Evam jadvṛtti sāñyoga / tochi anādi duḥkha bhoga / tyā vṛttichā hot ā viyoga / yoga b nō vyat chi // Yath rthadīpika*

3 *O/ Prapanchāñ vairagya teñchi bhāgya / moksha sūhāsanāñ bāhavi // 1atharthadīpika*

Also vair gya heñ kari—*Jñāneshtari*

Bahu k la ligato mbanon / k āñhi khedu manāñ na manon / manonigraha anu līnī / atī jñ tenī kar vī / *Chītsadanāñ lalākari*

4 *O/ Klesho dhīkatarasteshu / dehavadbhīraspyate—B G XII 6*



संकल्पप्रभवान्कामास्त्यक्त्वा सर्वानशेषतः ।  
 मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ २४ ॥  
 शनैःशनैरुपरमेद्बुद्ध्या धृतिगृहीतया ।  
 आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ २५ ॥  
 यतो यतो निश्चरति मनश्चंचलमस्थिरम् ।  
 ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ २६ ॥

“ Casting out, without exception, all desires born of the fancies, and restraining the whole group of the senses from all sides by the mind alone, he should, step by step, become quiescent, by means of Reason controlled by steadiness ; and, making the mind abide in the Self, should not think of anything. Wherever the wavering and unsteady mind breaks forth, there he should ever restrain it and bring it back to the control of the Self alone.”

The Yogi is advised<sup>1</sup> to abandon altogether, one and all, the desires bred by dreams

1 *Of* Agâ ! sañkalpâ pâsuni / je kâma sañskâra bairale maruñ / te sañkalpâ pâsuni jâle mhanoni / mhanâve kâma // Tyâ sarvân kâmâteñ / tâkuni maga tyâ manendriyânteñ / atyanta nemâveñ jñ nânâ vishayâñteñ / dhyâta hotiñ manuñ nighoni // Shrivana manana nididhyâsa / tibiñ prakâreñ buddhisa / dridha vase sañskâra rasa / âtmâ aisâ mhanoni // Ohidâtmâchî âtmâ hâ nischaya / joñ joñ kari toñ toñ tanmaya / hotâñ dhâranâ teñchi hoyâ / âtmâ pratyagâtmañcha mhanoni // Aishâ dhâraneñkaruni / je buddhi ase nischaya dharuni / te buddhi *dhriti grihitâ* mhanoni / mhanâvi agâ ! // Tyâ buddhikaruni uparamâ / halu halu pâvâveñ gâ Pândavottamâ ! / mhanaje yogâ vârchuni itara kâma / manuñ na dharane sarvathâ // Evam âtmayâvinâ / lâñhiñcha nalage aisi bhâvanâ / teñchi uparamaneñ Arjunâ / mhanuni suchavi Shri Krishna // Pâvoni aishâ uparamâteñ / yogiñ yojitâñ manâteñ / âtmasvarupiñ buddhivanteñ / sthira karâveñ // Mana âtmatviñ karuni sthira / chintuñ naye lâhiñ itara / âtma sphurana nirantara / yogiñ bâne aiseñ karâveñ // Jyâ jyâ padâñthiñ mana / nighoni kari chintana / yogiyâneñ houni sâvadhâna / tetheñ tetheñchi âtmatviñ yojâveñ // *Yathârthadîpikâ*.

of wordly good (*sañkalpa prabhañ kāmāñstyaktvā sarvānasheshatah*) and to withdraw the team of senses from their objects on all sides by the mind only (*manasañendriyagrāmam viniyamya samantatah*) which being directed to the Self, no other thought should be allowed to touch it. If it be unwilling to forsake the sense objects owing to previous tendencies the Reason in whose power it is placed should be made to exercise its authority and force it to remain in the Self. But if the Reason itself believes in the reality of things, it would not care to control the mind. It is therefore also to be won over by *Dhṛiti* that is by a firm conviction that the Soul itself is the Self. This however cannot be achieved without *Shravana* (*hearing*) *Manana* (*Conning*) and *Nididhyāsa* (*Self contemplating*). With Reason thus emboldened (*buddhyā dhṛitī grihitayā*) the Yogi is asked to resolve slowly (*śanaiś śanaiś*) that he requires nothing but the Self and become tranquil by ceasing to think of sense objects (*uparamet*). He is then to fix<sup>1</sup> his mind steadily upon the Self (*ātma sañstham manasī kṛtvā*) and dwell his thought on nothing at all (*na kinchidapī chintayet*). It may be pointed out here that the same quality of Sattva which is called Mind (*manas*) when it thinks of the different objects of

1 Cf. *Āt.ñ niyamuchī bhī yekalā / jīveñ karivī upulā / jaisa kritanishchayācbeyā kolī / bhīrī nohe || Jñ. nishchayī*

*ityanta dhaṛatī arthāt dhṛitī karine buddhī grihita etale dridha nishchayavulī rahe tema karī.—Dṛivedī*

*Atī dhīryayukta buddhī karuṇa / manonirodhana karaveñ—Chhītsād nandalaharī*

2 Cf. *Uparama etale kevala nishchāṅga thal jāi sarva uparathī vṛittī kheñchī līlī —Dṛivedī*

3 Cf. *Aisvñ teñ ātma sañstha mana karuṇī / sarvatra sarva vṛittī mūtra tyajunī / svatah siddha ātmā mātrachī karuṇī / anūka manīñ chīntañ nako || Chhītsādānandalaharī*

the senses, is called Reason (*buddhi*) when it is able to determine that the Self alone is happiness and that the material world is nothing but misery. When the Sattva or mind, however, in spite of this resolution, cannot resist the temptation of hankering after the sense-objects for want of the support of the Saguna Brahma, Pratyâhâra<sup>1</sup> (*abstraction*) is the step recommended to the Yogi. It consists in reining back (*niyama*) the active and wandering mind (*manaschanchalamasthiram*), which breaks from control, to the Self that exists in the very objects to which it may choose to run (*yato yato nischarati tatastato tadâtmanyeva vasham nayet*), as no thought can possibly arise without the light of the Self. If the mind, thus, stays there quietly and ceases to think of anything else, it may safely be said to have been won over. Otherwise, such a state of mind, which alone enables the Yogi to enjoy the infinite Bliss referred to in the twenty-first verse of this Chapter, must be acquired by constant practice. The nature of that inexpressible happiness, which he secures when his mind is fixed steadily upon the Self, is clearly defined by Shri Krishna in the next verse

प्रशांतमनसं ह्येनं योगिनं सुखमुत्तमम् ।

उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥ २७ ॥

“The highest joy, free from the quality of the senses and sin (i. e., the functions of the mind), comes to

1 Of Tathâpi heñ mana / abhyâsîñ karuñcha lâge kâñbhîñ chintana / tari rihoni sâvadhîna / pratyâbhâreñ âvarâveñ mbane yâ shlokiñ || Jyâ jyâ padârthbhîñ mana / nighoni kari chintana / yogyâneñ houni sîva dhâna / tetheñ tetheñchi âtmavîñ yojâveñ || Atmaprakâshâvinâ / kalpanâ toñ uthenî / tetheñ tetheñchi tyâ manâ / pratyagvrittineñ yojâveñ âtmavîñcha || *Tathârthadâpinâ*

Â pramîne nirodha samâdhi karatîñ yoginuñ chitta je je pîsîthi chîle te te pîsîthi tene pâchhuñ valî âtmâneja âdhîna karavûñ,—*Dirodi*.

this Yogi, whose mind is full of peace and who has become (one with) the Brahma

When the mind of such a Yogi is perfectly tranquil (prithiṭa-mānasa -) he experiences the Supreme Bliss (aparahita-ananda -). Its nature is described in two ways. It is in the first place said to be one which is not derived like worldly happiness from any of the objects of the senses because there the group of senses does not exist (asthena-indriya -). It is thus beyond the province of the sense. It is also said to be free from the functions of the mind (chaitanśhunya) which are called karmas (karma) because they are the germs of pain. As regards the Yogi who enjoys this endless happiness he is spoken of as *Brahma-hita* that is one who has become Brahma. In the next verse Shri Kris'na describes the Yogi who has attained to Perfection by Vyatirika Yoga.

युज्यते यदा ना योगी विगतलम्बः ।

सुखं न प्रत्यक्षं दामयत सुखमश्नुत ॥ २८ ॥

"The Yogi whose mind is thus constantly attuned freed from the sin (of forms) easily enjoys the infinite happiness of contact with Brahma.

The Yogi who abandons all thought of sense-objects (*vipatalimashita*) and devotes his whole mind always to concentration (*yunjanneti sadbhramam*), loses his

1 Cf. Et. 1a } the rajaguru / mahanā sa'vati le n'pura / kila  
2 Cf. 1a } the rajaguru / mahanā sa'vati le n'pura / kila  
3 Cf. 1a } the rajaguru / mahanā sa'vati le n'pura / kila

1 Cf. 1a } the rajaguru / mahanā sa'vati le n'pura / kila  
2 Cf. 1a } the rajaguru / mahanā sa'vati le n'pura / kila  
3 Cf. 1a } the rajaguru / mahanā sa'vati le n'pura / kila

1 Cf. 1a } the rajaguru / mahanā sa'vati le n'pura / kila  
2 Cf. 1a } the rajaguru / mahanā sa'vati le n'pura / kila  
3 Cf. 1a } the rajaguru / mahanā sa'vati le n'pura / kila

faith in the reality of things, which is the seed<sup>1</sup> of every possible sin (*kalmashah*), and enjoys (*ashnute*) with ease (*sukhena*) the endless Bliss (*atyantam sukham*), which springs from coming into touch with Brahma (*Brahma sañsparsham*). "One should earnestly practise this unconventional bliss", says<sup>2</sup> Shri Shankarâchârya, "until it will obediently spring up of its own accord in an instant at the will of the individual." Shri Krishna has, so far, been describing the Vyatireka Yoga, which consists in separating oneself from the functions of the mind. When this Yogî, however, rises from his Samâdhi and opens his eyes, he cannot help seeing the world outside and feeling that it is real. Under these circumstances, how can he be said to enjoy Living-Freedom (*Jivanmukti*), which is mentioned to be his privilege in the preceding verse? The Blessed Lord, therefore, describes, in the next verse, his Anvaya<sup>3</sup> Yoga, to which, when indirect reference was made in the twenty-sixth verse regarding Pratyâhâra (*abstraction*), it looked like only a means of Vyatireka Yoga.

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।

ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ २९ ॥

1 *Of* Sakala kalmashâncehî bija / mula vâsanâ je sahaja / te geli aisehî Adhokshaja / suchavi ethehî // Parantu ughaduni netra / dekhela jevhâhî jaga vichitra / tevhâhî prapancha sarvatra / disoñ lâge sâchasâ // Âni purva shlokiñ Shripati / bole jivanmukta sthiti / yogâchi toñ bolilâ riti / vyatirekamâtra // *Yathârthadîpikâ*.

2 *Of* Imam châkritrimânandam tâvatsâdhu samabhyaset / vashyo yâvat kshanâtpuñsah prayuktah sambhavet svayam // *Aparokshânubhûti*

3 *Of* Kiñ 'yato yato nischarati' / yâ shlokiñ anvayâchhi riti / dâvili pari vishada sthiti / bolilâ nâhiñ // Kiñ jeñ jeñ kalpi mana / tetheñ tetheñ âtmachintana / karitâñ svarupiñ thâne heñ sâdhana / vâtalesñ // Evam vyatireka yoga / varnilâ jetheñ vritti viyoga / âtâñ anvaya yoga tyâchâcha Shrirânga / varnitase yâ shlokiñ // *Yathârthadîpikâ*.

“He, whose Self (purified Reason) has been attuned by Yoga, viewing all with eye of sameness see the Self abiding in all beings and all beings in the Self

Just as we find water in the waves and waves in the water so does the Yogi whose Reason has become steady<sup>1</sup> (*yogyukt ātmā*) realizes (*ikshate*) the Self in everything (*sarvabhūtasthamātmanam*) and everything in the Self (*sarvātītānāṃ chātmanā*). It may be said however that it is not possible to see the spirit in matter which is entirely different from it in appearance. But the difficulty is solved in this way that although pieces of ice are hard and do not resemble water at all yet our experience is that they are nothing but water. Similarly sugar and articles made of sugar appear to the sight as distinct things but to the taste they are the same. Therefore to the questions put by Arjuna in B G II 54 as to how one whose Reason has become steady (*Sthita prajna*) talks sits etc. the replies given by Shri Krishna suggest that he is steeped in this Anvaya Samādhi. Thus when he is required to mingle in the affairs of the world in order to pay the penalty of his deeds in previous lives he sees the same Self everywhere (*sarvatra sama darshanah*). But this he would be able to do only by the practice recommended in the verse which treats of Pratyahara (*abstraction*). When the mind breaks from control the Yogi is advised there freely<sup>3</sup> to

1 *Of* Tā'sā ātmā cha sakala / pari chitta vishaya bhāven vikalā / ten tyā yoreṇ nischala / to yogyuktātmā mhaniv || Tat' īrī' adī' ikā

2 *Of* Bhūtāñch nā anekapan n / aneku nohe antisharanen / kevala ekatvachī Māze' j / no / sarvatra jo || Jē n s'ra i

3 *Of* Yato yato nis karati / yā shlo līl Shripati / mhan j ā jēṇ mana chintī / teth n t th āchī yojaveṇ ātmateh / Iyam nirodhitan vritti /

imagine the world of forms and see the Self everywhere in it, as we see water in the waves. In fact, the force of habit is so powerful, that it happens that by practice the Yogi sees<sup>1</sup> first the Self and then the material forms, just as we see first the water in the waves and then our attention is drawn to the form of the waves

Unless a Yogi reaches this state, he cannot be called a *Jivanmukta*. The Shruti<sup>2</sup> says that if the aspirant acquires Anvaya Knowledge and does not forget it, he kills Desire (*pāpmāno*<sup>3</sup>) and enjoys Living-Freedom. But, about the Vyatireka Yogi, it<sup>4</sup> says only that he tears no one (*Na bibhethi kutaschana*), which means he obtains Salvation. For if, after Self-realization, no attempt is made to destroy the Mind by the practice of Yoga, the Jnāni will have surely to take<sup>5</sup> birth again. The

anivara hoñi lāgiti / tethāñi lalpuni jagadākṛiti / suvatra atmā pahīva /  
Yathārthadīpīā

Mag mokaleñ jetha rūle / tethauni niyamuchi gheuni jethi / aiseñchi  
s'hany ichi hodi / sve cā // *Jñāne hīari*

1 Cf. Kūṇbhunū adbhū jala di-e / tethāñi tvañiākāra gavase / aisa  
vubhū v'chā thasā buse / p'hatāñi ye itti // *Yathārthadīpīā*

2 Cf. Vijnānam Brahma chedveda tasmichechena pramādyati /  
harām p'pmeno hiti / sarvāṅkaman samashrute //

3 I am fat'ina anvaya jñāna / jñāneñ vishvarūpa Brahma vijnāna /  
t'rañchi / anoma / jñāneñ jātana / katham atjanta // Heñhi aiseñ jñāna /  
jñānombi jñāna bhānāt / bīne / t'ari sharira asitāñchi to mukta mbane / he  
shri / aisa Brahmapallichi // *Yathārthadīpīā*

4 Cf. Pāpmāno prajāñ hyenam jñāna vijnāna nishanam—B. G.  
III //

5 Cf. Yato vacho nivartante aprapya manasa saba / anandam  
Prāpno adyāna bibhethi kutaschana //

6 Cf. Yato vacho nivartante / heñ Shruti phale jōñ bolate / tethāñi p'nar  
jñānāñchi hōte / pari jñānmul ti t'icha jōgeñ / adhva // V'jñāna  
ni anvaya jōga donhi / eñchi bīnatāñi ye / dohiñ madhuni / mukta  
aiseñchi / anandam / jñāna marāsa to bhin Shruti mbane // *Yathārthadīpīā*

7 Cf. I am fat'ina anvaya upari / chitta nasha vōhe jōñ / pari

two means for the destruction of mind therefore suggested by the Sage Visishtha to Shri Rāma in the Yoga visishtha are the two Yogas *Vyatireka* and *Anvaya* which are called there *Yoga* and *Jnana* respectively. The former is defined as the inhibition of the functions of the mind (*Irutti nirodhah*) and the latter as seeing the essence of things (*Samyagavekshanam*). If you show a piece of cloth to any one and ask him what it is he will say that it is cloth. He may happen to be a child who has no idea whatever of the thread of which it is made or a grown up man who knows the thread and yet who is not careful to observe it in the piece of cloth. The latter resembles a Yogi who has realized the Self but who is unable to see it in the Universe. Without Anvaya Yoga therefore duality cannot vanish and Living-Freedom cannot be enjoyed although the destruction of mind and Salvation can be secured by either of the two ways. If any description of a

garbhav sa udarin / bon rachl ty la m techyl // Tyi chitta nashasa he  
lonhi / upiya asati mlano / / Yo av sishthi / Vasi htha Mani / bole Shri  
Ramitei don a lokhi //

Yogar isi htha Shloka—

Drau kramau chitta nashya yoro jnanaricha R ghava / yoro vritti  
nirodhohi ju nam samyagavekshanam // Is dhyah kasyachi lyo o kasyachij  
ju nanishayab / pral rau brau tatah aikshajag la parmanah Shivar //

Dora krama chitta nash che / na a Ri kar / bolle a ch / eka yo a  
eka jnana aisei svarile / parama Shiva valal mhan Vasishtha //  
Tyulata yora mlanafe vritti nirodha / jnana mlanafe anvaya bolha /  
samyagavekshana shabdi ch / s otha / karli si anvaya yora sidha ho o //  
Ili samya avek hana / mhar j barei nirk hana—*Iatharthadiya* //

Ini bhramasi ch hankarabhagavatpujya pala / tay nchen mata aisef  
aso vishala / alishithana jnan dridha nirbilha / natil h ya b dha  
kalpit ch // Ma na hi irishya bidhita hoye / an y se hi n i hu or hoye /  
maga irodha kar vi konei klye / svatahsiddha path a svayenchi illohe //  
*Ohitsad inandala ari*



Vyatireka Yogī includes the enjoyment of Living-Freedom, it must be distinctly understood that he has mastered the Anvaya<sup>1</sup> Yoga also. Now, a question arises whether an Anvaya Yogī also stands in need of the Vyatireka Yoga for obtaining Living-Freedom. Shri Krishna answers the query in the negative, and tells us, in the following verse, that nobody, who only attempts to see the Saguna Brahma everywhere, ever falls<sup>2</sup> from Yoga.

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।

तस्याहं न प्रणश्यामि.स च मे न प्रणश्यति ॥ ३० ॥

**“Whoso sees Me everywhere and sees everything in Me, I never let him go, nor does he ever lose hold of Me.”**

The meaning<sup>3</sup> of this verse is that one, who only begins to see the Saguna Brahma everywhere (*yo Mâm pashyati sarvatra*) and this diversified world in Him (*sarvancha Mayi pashyati*), though he may not have reached the stage of a Yogârudha, does not stand in any danger of falling from Yoga, because, the Saguna Brahma does not lose hold of the aspirant (*tasyâham na pranashyâmi*), and the aspirant too does not loosen hold upon Him (*sa cha Me na pranashyati*). For, if the Jnâni is supposed to be already enthroned in Yoga, where is the propriety of saying, ‘I am kind, *i e*, never

1 *Of* Kotheñ vyatireka yogī / varnunihi tyâ lâgnī / jivanmuktī  
vainī jagūñ / tari anvaya yoga hi tyâsa asela jînâveñ // *Yathârthadîpikâ*

2 *Of* Tasmât sarvâtmaka dhyâneñ yogabhrashta navhe kadhiñ //  
*Samashlôk*

Yastu sarvâni bhutâni âtmanyevânupashyati / âtmīnam sarva-  
bhuteshu na tato vijugûpsyate // *Shruti*

3 *Of* Agâl Mâteñ pâhe sarvatra / âni Majamâpi heñ sarva vichitra /  
pâhe hâ yogârambha mâtīa / jo kañ // To yogîrudha nase jari jâlî /  
yogabhrañsha na ghađe kadâpi tyâlî / kiñ Mī maga tyâ yogiyâlî / antara

invisible to him (*asau itam ११ pranashyami*) ? He is, therefore one who after Self realization practises the Anvaya Yoga and worships the Saguna Brahma. The Worshipers of the Nirguna Brahma are generally engaged in the Vyatireka Yoga, whereas the Worshipers of the Saguna Brahma are fond of the Anvaya Yoga only. In the preceding verse therefore when Shri Krishna says that the Yogi sees the Self (*atmanam १८ Nirguna Brahma*) in all. He refers to one who is a Lover of Vyatireka Yoga but who practices Anvaya only for the purpose of securing Living Freedom. He depends upon his own efforts and he neither expects nor gets any assistance from the Personal God. The Yogi spoken of in this verse is said however to see *Me* (*Mam १८ Saguna<sup>1</sup> Brahma*) everywhere and thus both of them can never be cut off from each other. This is the result of the Personal God being of the nature of the Kalpavriksha<sup>2</sup>. Shri Krishna describes in the next verse the facility with which such a Yogi attains to Perfection.

n h k a l p i || Anil h j n n l | a r e t m a v o : t t h o a n i / a b h y s a k a r i t . ñ l i g a l i  
bhajanu / Sa, unclly || h i | n i r g u n a h i l h y t i / t y u s a v y a t i r e k a y o m e h a  
a t y a n t a r a t i | j e j n a n i S a g u n a b h a j t i | t y i l l e r i v a d i a n v y a y o c h u c h a  
a t y a n t a || A t a e r a p u r v a s h l o c e i k a r u n i | s a r v a b h u t a s t h a m t i n a m  
m i t a n o n i / i t m u l a r s t a n u c h i b o l o n i / y i s h l o k i u M t e i s a r v a t r a j o p b o  
m l i a n a s o || h i t i t a s r i a t r a d i s o / t o c h i t m l S a u n a l a r a m t u a e / a i  
e a r v a b i u t i l l a n i v a s e / b h a t i M t i b h a v a || Y a t i r t h a d j i k a

Tochī Isl'vara hī I rishnamurti || jy e l l i r i p a l l i v i s a r v a r t h i / t e n e ñ  
s a r v a k i r y e ñ s l l l i p a t i / s v a y e ñ n a l g a t i k l e s h a k a r a n e i ||  
*Ohitsad nandlalala* :

He has access to Me in I am kind to him —Telang

1 Cf Visidevan sarvanvita —B G VII 10 and Ananyanvita  
yogena M m dhyayanta up ante —B G VII 6

2 Cf Ye yathā M m prapadyante —B G IV 11

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।

सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ ३१ ॥

“Whoso takes his stand on oneness (with Me) and worships Me abiding in all beings, that Yogi lives in Me, whatever may be his mode of living.”

The Personal God (*Saguna Brahma*) imagines all beings and dwells in them By the Vyatireka Knowledge, the Yogi<sup>1</sup> realizes Him to be the Self, who is naturally dearer to everybody than anything else Wife, children, wealth and fame are all evidently dear for the sake of the Self When the Yogi, therefore, identifies his Self (*ekatvamâsthitah*) with the Saguna Brahma, enshrined in all (*sarvabhutasthitam*), and worships Him (*Mâm bhajate*), he is said to live in Him (*Mayi vartate*), no matter what his life may be (*sarvathâ vartamâno*<sup>2</sup>) Just as one, who has quaffed a cup of nectar, has no fear of death even if he were to take a dose of poison, so, the Worshipper of the Personal God, who has realized the essential unity of everything (*Sarvâtmabhakta*<sup>3</sup>), whether he does or abandons all action,

1 Cf Agni Mî sarva bhutân aseci / sarva kalpani sarvâñta vasesi / tochi Mî atmâ ñpulî aseci / vyatirekeñ kalaleñ jayâsi // To sakalâbhunî priya / âpalâ atmâ bhî nischaya / kîñ putra kalatîrtyidî hoyâ / priya tyâcha âtmayî kâraneñ // Ekatva tyâ Mjasi aseci / anussthunî sarvâtmî bhaktiaseñ / to bhaje yogi oaseñ / nirvriti mârgeñ // *Yathârthatâpikâ*

Ekatva buddhi manâñta thevuna sarva bhutâñta asanâryâ Mala (Parameshvari ñla) jo bhajato — *Gîtâ rahasya*

2 Cf Jînoni nenateñ karî mârveñ manî / Tuzî premakhuna deunîyâñ // Maga mî vyavahâñ asena vartata / jevîñ jalî ññta padmapatra // Akhoni nâikeñ nindistuti kî mîñ / jaisî kîñ unmani yogirîja // Dekhoni na dekheñ prapancha bhî dîshî / svapnîchayî sîshî chevîyî jevîñ // *Tukâ mhanî aseci jîlyî vañchuna / karaneñ teñ teñ sinâ vîrtitase* //

3 Cf Sarva karmâñchyî tyâgeñ karunî / Yagnavalkyâdî asî varte jûmî / athavî sarva karmâ acharom / varte bhavaseñ Janakadîkîñ asî // Athavî prasiddheñ karunî / Dattâtreyîdîkîñ asî varte juna / sarvathî ena kena prakîreñ karuna / vyavahîrona asatâññi // *Chitsadânandalaharî*

has no danger at all of falling from Yoga, because he dwells and lives in Him. This shows the extreme Love of the Yogi to the Lord for without it his mind would never remain steady in Him even for a moment. Therefore is one who loves gold views the same in all ornaments so does the votary of God discern Him in the various forms such as those of wife children etc which appear before him. Under these circumstances how can they affect him in any way? Thus Anvaya Yoga is proved to be superior to Vyatireka Yoga because it not only gives Living Freedom to the Worshipper of the Saguna Brahma as it does to the Nirgunopāsaka Yogi but it also enables him to realize His manifestation in the Universe (*Para Bhakti*). The Worship of the Personal God by the Anvaya Method is esteemed as our highest duty in Shri Bhāgavata<sup>2</sup> and was practised by the Prince of Lovers Pralhāda and the Crown of Saints Tukarama as may be seen from the following quotations<sup>3</sup>

It may be mentioned here that in the Bhāgavā d Gītā as a rule the word *Iti nam* used in verses 8 and 9 and the word *U m* used in verses 10 and 31 refer to the Nirguna Brahma or the Impersonal God and the Saguna Brahma or the Personal God, respectively.

1 *Oḥ* Ānandishā Bhagavadgītā nīpuna / p le hen parama bhakti  
yogich : l ksha ā / yā bhāven kamal kshana / shreshthatva nvaaya yo, chen  
bolila // I ram bhakta anvaya yogi / tyā k nta bhaktisa u āyori / ni avyak  
topishā bhā / lva tan ishaka bhichī yoga // *Yathārti adīpikā*

*Oḥ* Iti n va lōke smin pūsa ā sv rībhā parāh smritā / ekanta  
bhaktir Govinda yatsarvatra tadikā nām // Sarvab huteshu jāh  
pa tyēl Bhāvadbhāsamatmanah / bhutān Bh gavatjātmanye lā  
bhāgaratottamāh //

3 *Oḥ* Pralhād parīkār n bhutū pāhasi Narāhoril / tarīcha Hari deīn  
īhetī tul // *Arītarīja*

Godapaneil jalsā gula / talsā Deva zālā sakalā // Ātā bhājōl kavane  
parl / Deva sab lya antariil // Udaī veral / navho tarau ā gīral //  
Hen ā ālākhara nāmī / *Lak* mīhne talso mīhī //

"If you see the Personal God in all beings, like Pralhâda, then alone He will be visible to you."

*Amṛtārāya.*

"As molasses is nothing but sweetness, so has everything become God. How am I now to worship (Him)? God is everywhere in and out. The wave is not a bit different from water. Gold is ornament in name, so are we, says *Tukā*."

In order to encourage the Anvaya Yogī, who attains to Perfection, to help mankind in crossing over this ocean of grief, Shri Krishna expresses, in the next verse, His full regard to those, who show kindness to all beings by increasing their happiness and relieving their pain.

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ ३२ ॥

"Whoso sees the same, O Arjuna !, on all sides, comparing all pleasure or pain with his own, is deemed the best<sup>1</sup> of Yogis."

The Yogī, who sees the Lord in everything, is considered best (*paramo matah*) only if he views the Individual Souls with an eye of kindness. Even a perfect Yogī is aware of the pangs of hunger and thirst and the satisfaction which food and drink afford. He must, therefore, knowing that whatever is pleasant or painful to himself is also pleasant or painful to others (*sukham vā yadi vā duḥkham*), put himself in their place (*ātmaupamyena*) and give every being as much relief from pain

1 Cf. Agī Arjunā ! yogi / Māya sarvatra pīthauhi jagiñ / तत्र dayakarani jivāñiñ / sarvatra pīthe ॥ Tai to yogi atyanta / thora anu Māya sammata / mhanom yī bhāveñ Bhagavanta / dayālutva niti ty ichi varnito ॥ *Yathārthadīpikā*

He Arjunā ! sukha aso vī duḥkha aso, āpaly i pramāneñ itarānāñ ashā (ātmaupamyā) dūṣhtineñ jo sarvatra sīrakheñ pāhuñ līgālā to yogi parama mhanrje utkrishṭa māmī jāto — *Gītārahasya*

and as great pleasure as lie in his power ( *sarvatra samam jashyati* ) It is needless to say that he ought not to be instrumental in causing even the least hurt to any living being A practical illustration of the point urged in this verse was given by the Mahomedan Saint Shekh Mahammadbova

When he was a boy his father who was by profession a butcher gave him a knife and asked him to kill a hen As he had a very kind heart he tried the knife on one of his own fingers and he naturally felt unbearable pain He threw the knife at once and left his father's house to join the Hindu Saints who lived in the neighbourhood In their company he studied philosophy and acquired practical knowledge of the Self He has left us a beautiful translation in Urdu of such a difficult work as *Yogavāsishtha* The golden rule<sup>1</sup> of doing all good and no harm to others is the substance of all the Purāṇas of Vyasa If the Yogi is a rich man then only he would be able to supply the wants of the poor but if he is poor himself what is he to do? The answer is that he must utilize the wealth of body tongue and mind and especially that of the spiritual Knowledge he possesses in making the world happy and not allow himself to be absorbed in his own Bliss He must recall to his mind the days when through Ignorance he

1 Cf *Aṣṭādasha purāṇānām āśram āśram samuddhṛitam / paropakārah panyāyā pāpāyā para pīdanam* // In daily life this (love) means two things first that you shall be careful to do no hurt to any living thing second that you shall always be watching for an opportunity to help — *J. Krishnamurti*

Rejoice with them that do rejoice and weep with them that weep Dearly beloved avenge not yourselves, but rather give place unto wrath for it is written Vengeance is Mine I will repay saith the Lord Therefore if thine enemy hunger feed him, if he thirst give him drink.—*Romans XII 15-17*

himself was troubled with the worries of life, and suggest to the weary Souls the means, such as Love<sup>1</sup>, Discrimination, Self-control and others, which destroyed pain and secured for him eternal happiness. It is for this reason that Swâmi Vivekânanda says<sup>2</sup> - "The highest of gifts is the giving of spiritual knowledge, the next, is the giving of secular knowledge and the next, is saving of life, the last, is giving food and drink." The Saint Tukârâma expresses<sup>3</sup> a wish that he may be permitted to enjoy the privilege of becoming the slippers of such meritorious and benevolent Yogis, who impart sacred instruction to men and women, so that he may have an opportunity of coming always in contact with their holy feet. This is the pious work a *Sthutaprajna* is asked to do in the Bhagavad-Gîtâ, which, in the words of Babu Aurobindo Ghose, would never "send Buddha back to his wife and father and the Government of the Sakhya State, or direct a Râmakrishna to become a Pandit in a vernacular school and disinterestedly teach little boys their lessons, or bind down a Vivekânanda to support his family and for that to follow dispassionate the law or medicine or journalism" If the Yogi does not do this, he will be in the position of an emperor, who allows his friends and relatives to beg for alms. He is, however, able to do his work satisfactorily, because, he always wields the weapon of Forgiveness. "Those who wield the weapon of Forgiveness what can the wicked do to them? If a forest fire breaks out where there is no grass, it must die out of its own accord. *Tukâ* says, Forgiveness benefits all mankind; practise it continually

1 Cf. *Yā idam paramam gubhyam Madbhakteshvabuddhīsyati / bhaktim Mayi parim kutvī Mīmev īshatyasañshayāh || B G XVIII 68*

2 Cf. *Tiñchi punyavanteñ paia upakāri / prabodhiti nūi nara lokāñ || Tula mbane tyānche pūñ pāyapora / houniyā vāsa karina tetheñ ||*

and make yourself happy ' Now, Arjuna thinking that Anvaya Yoga is not possible for him to accomplish, gives vent to his feelings of disappointment, in the next two verses in order to enlist the sympathy of Shri Krishna

अर्जुन उवाच—योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।

एतस्याहं न पश्यामि चंचलत्वात्स्थिति स्थिरा ॥ ३३ ॥

चंचल हि मनः कृष्ण प्रमायिष्यते बहुदम् ।

तस्याहं निग्रहं मन्ये वायोऽपि सुदुष्करम् ॥ ३४ ॥

' O Madhusudana (Slayer of Madhu)! owing to restlessness, I see no fixity in this Yoga by sameness now taught by Thee The mind O Krishna!, is verily restless; It is tumultuous strong and stubborn; I think it as hard to curb as the wind

By using the word *samyena* (sameness) Arjuna refers to the Anvaya Yoga treated of in verses 29 to 32 (30 sam yogastvayā proktaḥ) He thinks it impossible for him to realize it (*etasyaḥam na pashyami sthitim sthiram*) in consequence of the fickleness (*chanchalatvat*<sup>1</sup>) of mind He further complains that the mind (*manah*) is not only fickle (*chanchalam*) but also boisterous (*pramāthi*<sup>2</sup>) in as

1 Cf *Vigraha*—Svabhaktanam pāpādidoshaṁ kṛṣṇatī nīśrayati asau kṛṣṇaḥ / svabhaktināṁ puruḥārthan ākarṣhayati prapayati asau kṛṣṇaḥ iti //

2 Cf Tuja nitya muktā sarva sugama / pari maja atyanta vate durgama / jo hā anvaya yoga sarvottama / boliyela Tuvan // Yora bolalasi doni / ty nta ha ālikade samyeñ karuñi / sarvabhuta thamatimānam mbanoni / yā shlokap suni va lalasi yo a // 1 at/arthaḥ prakāśa

3 Cf Heñ mana kaseñi kevadeñ / aiseñ mbane prou tari na sampade / yarbavā rāhātavayā tohadeñ / trailokya yeyā // Mhanavuni aiseñ kahu ghadañ / jeñ markata samādhi eñ / kāñi rabe mhanitāla rabila / mahavatu // *Jñāneshvari*

4 Cf Aji Krishnaji! heñ mana / parama chanchala ñai mathana / karuñi indriya kṣiptanchen dabana / kari vivekacheñ // 1 at/arthaḥ prakāśa



much as it stirs the senses and destroys discrimination. It is, besides, so powerful and obstinate (*balavaddīdham*<sup>1</sup>) that he deems it as difficult to restrain it (*tasyāham nigrāham manye suduṣhkaram*) as to hold back the wavering wind (*vāyoriva*). The object of Arjuna in mentioning these difficulties is, that the Merciful Master may be pleased to suggest a remedy to avert them. In the next two verses, Shri Krishna admits the difficulties pointed out by the Disciple, and teaches him how to govern the mind and acquire the Yoga.

श्रीभगवानुवाच असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।  
 अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ ३५ ॥  
 असंयतात्मना योगो दुष्प्राप इति मे मतिः ।  
 वर्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥ ३६ ॥

“Undoubtedly, O Mahâbâho (Mighty-armed)!, the mind is fickle and difficult to curb, but, O Kaunteya (Son of Kunti)!, it may be restrained by constant practice and dispassion. Methinks, Yoga is hard to attain for one who is uncontrolled, but for him who is master of himself and strives, it can be attained by (proper) means. ”

There is not the slightest doubt (*asañśhayam*) that to conquer mind, fickle as it is, is a hard<sup>2</sup> nut to crack

Âni kevala chanchala hi nāse / atyanta heñī pramāthī jāna sarvāñśheñī /  
 śharīra indriyāñśī kebhobha karitase / svabhāvo'cchi ase yayāchā || *Ohitsadā-*  
*nandalahari.*

1 Of Heñī balavanta nāvare / dhāruñī jātāñī adbhīka bāvare / mota  
 bīndhoñī jātāñī bhare / gaganīñī jaisū mahā vāyu || *Yathāñthadīpikā*

Âni atidīdha hi nāse sarvārthīñī / vishaya vāsanī sahasreñī abhedya atī /  
 jaiseñī nāgapāsha śhastreñī na toditī / taisī gati manachiyī || *Ohitsadānanda-*  
*lahari.*

2 Of Apyabdhīpānān mahato merorunmulanādapi / api vahnya-  
 śhanātsādho viśhamaschitta nigrāhah || *Yogavāsīsūthā*

(*mano durnigraha chala*) but in history we find that even invincible fortresses were captured by great heroes. Arjuna is therefore encouraged to undertake the conquest of the mind by the two appellations *Mahādāha* (Mighty armed) and *Kaunteya* (Son of Kunti). The former refers to his past achievements and the latter to his being born of a lady who herself was a Jñāni and a Lover of Shri Krishna. One who is diligent in doing his duties in the world naturally acquires habits which help him greatly in his spiritual progress. But without the two means of constant Practice and Indifference to worldly objects it is not possible to govern the mind (*chhāsera tu arigya cha grihyate*). As soon as one realizes the Self his duty is always to direct the mind to the Self either in his body or in the Universe. For what matters it to a thirsty man whether

1 *O' Mahābala! māmano / guṇa bhava / viyā vachanā / kīl  
ajit kalyāṇa / karuṇā / śānti chetā // Ānī tu' kaunteya / āmachit ata  
/ untī tēt / t naya / parama svaratī / bounī kṛya / līlī dīarī / mū. lā //  
Ag / jo prapanchī / lakṣa / tōhī paramarī / siddhī moksā / māna  
jī kavenī / lā paksā / tija jogya nārī / bhāva // *Āthārthad pīkī**

2 *O' Ujāyī! jogavīrya chitājñeya mohurmohu / na śhakyato  
mano je im vīry yuktimanīdī / Ankushena vīri matto yathā dushṭa  
ma anājah / alyatma vīryābhigamāh / siddhu sanāme nā // V sanī  
sāmparītyā prīnāspanda nirodhanāt / cētī yuktayā pashtā sāntī  
cī / tā jaye kīlā // Satisīcētā yuktībhā / hā h nīyamayanti yo / chetaste  
dīpamātrīyā vīrybhūantī tamo njanāh // *3 jay nīlā**

As a *śāntī* upāyānchē antarbhāva / do: chī up yāta karitī Śrī  
/ rīshna / / rīnāspanā nīrodhanātī / jīna / abhyāsa pūrṇa bolō Hārī // Ānī  
vīrānā parītyā nīhā / vāirīgya / atī Śrī Bhagavanta / siddhuāṅgī  
nīly tma vīryā prastatā / prīptyārthā siddhu ānī vīryā // Pārī tayānchī hī  
antarbhāva yethā / as abhyāsa vāirā ya ānta / mhanorī donīcha up yā Śrī  
Bhagavanta / svayē / lōlātā abhyāsa vāirīgya // *O' īśad nānālahārī*

Abhyāsa vāirī yābhīyāntānīrodhah—*P tanjālī Jogavīrya*

Pārī vāirī yāchēnī siddhīrē / lavīlōnā / byāsīchīye mōhārē / tārī ketulēnī  
ekē / tārīārē / thīrīvāhā // *Jā nīrārī*

he gets water or ice? But, as the Jnâni's previous Karma<sup>1</sup> must withdraw him from his Yogâbhyâsa (*practice of Yoga*) now and then, he requires dispassion (*Vairâgya*) to enable him to return to concentration after going through the necessary enjoyment and suffering, and not to loiter among the sense-objects. He, however, who is attached to them, is unable to control his mind properly (*asañyatâtmanâ*<sup>2</sup>) Yoga-attainment, therefore, Shri Krishna thinks, is a very hard task for him (*yogo dushprâpa iti Me matih*), while, for him, who is self-restrained and assiduous (*vashyâtmanâ tu yatatâ*), it is easily attainable by the expedient<sup>3</sup> recommended by the Shastras (*shakyo*'

1 *Of* Tetheñ sthiraṭva mana pāve / pari purva sañskāra tyālā āthave / mhanuni vishayāñkade dhāñve / vishaya te jadatveñ mñnuni || Tevhāñ pāhje vairāgya / tyā vanāgyeñ svānanda saubhāgya / jatana hoyā nāse abhāgya / vishaya vāsanā || *Yathārthadīpikā*

Arjunāchā bhāva itukāchi ase / jñāna zālyāhi prārabdha bhoga vasheñ / kaṭṭritva bhokṭritva sukha duḥkha sarvāñsheñ / rāga dvesha ase chitta dharma he || *Chitsadānandalahari*

2 *Of* Arjunane etli āgala kahe chhe ke tattvābhyāsa karatāñ prārabdha-bhoga balavattara hoyā to pana prayatnavānathī sarva siddha thāi shake ebhe Shri Vasishṭe kahyuñ ebhe ke 'sarvameveha hi sadā sañsāre Raghu-nandana / samyāḥ prayuktātsarvena paunushāt samavāpyate ||' ām chhe etale je *asañyatātmanā* arthāt *yathārtha rite yata* etale *nugrihita nathī ātmā* arthāt *antahkārana* athavā *chitta jenuñ* tenāthī *yoga kadāpi* pamāto nathī — *Diveḍi*

3 *Of* Aneka sādhanēñ sādhitāñ / kaññicha vairāgya nupaje chittā || jaga heñ mithyatveñ jñatāñ / vairāgya tattvatā purna hoye || Jayā vairāgyāsī kārana / vishayīñ dosha drishti sampuina / ānī prapanchyācheñ mithyā bhāna / donhi jāna kārana tayāsīñ || *Ranganāthi Yogavāsishṭha*

Jetheñ jetheñ svabhāveñ / nāma rupīñ chitta dhāñve / tetheñ tetheñ pahāveñ / dosha āhe mhanonī || Yā abhyāseñ thodake divasā / utpanna hote jñnāsā / maga dosha drishti sodonī saha-ā / Brahma drishti pahāveñ || Soneñcha jaise alāñkāra / tarañga budbuda jevīñ nira / Brahma taiseñ jagadākāra / dujeñ kāññhiñ asenā || Brahma āhe kārana / jagatkārya nāññī bhinnā / aisi jānāvi te khuna / Brahma drishti pahāñyāchi || Jevhāñ chitteñ chanchala vāhāveñ / nāmarupīñ dhāñvāveñ / āpana tetheñ pahāveñ |

(*aptumupajatah*) viz a firm belief that the enjoyment of sense objects ultimately results in pain and that they are unreal. This will help him in his attempts to see the Lord everywhere. Arjuna, who was at first greatly disappointed, now got some courage and resolved to follow the advice of the Master. But, as a doubt arose in his mind as to what would become of him if he could not complete the whole course in this life, he puts a question to that effect in the next three verses.

अर्जुन उवाच—ययति श्रद्धोपेतो योगाच्चलितमानस ।  
 अनाद्य योगसंसिद्धिं का गतिं दृष्ट्वा गच्छति ॥ ३७॥  
 कश्चिन्मयाविम्व्रष्टुं चिन्तामिव नयति ।  
 अतिष्ठो महाबाहो विमूढो जगणः पथि ॥ ३८॥  
 यत मे सशयं दृष्ट्वा हेतुमहस्यरो यत ।  
 त्वं यः सदास्यास्य चेत्ता न ह्युपयते ॥ ३९॥

'What road goes he O Krishna! who fails to attain Perfection, because (though) full of Faith he does not strive and his mind goes astray from Yoga? Fallen from both is he not lost like a riven cloud without prop O Mahâbâho (Mighty armed)!, deluded on the path of Brahma? O Krishna! Thou hast surely power to completely destroy this doubt of mine, for, none other than Thyself is to be found able to destroy this doubt

adblâ Brahmasvarupa // Lokâñ jevitâ j rinlten / bhartâ tapato jethen /  
 t theñ / tevuñ kinchit smarutâ chltten / Brahmabhâven sadpârven //  
 Alsâ kalpan'cha marâ / karitâñ viratî drishya rî / jalsâ vitale pasara  
 prachanda pavanen me h chî // *Shan i S gara*

Hridayâñ vishay nchâ abhâvo / sarvan bhutâ Bhavadvabhâvo / he  
 vairâgya yuktî pahâ ho / jethen sadbhâñ nirvâho Madrupa // *Ekan thi  
 Dh garata*

Mithyâ alsâñ disonâ sakalâñ vi haya saukhya nava lo—*Sohirob?*

Arjuna wishes to know the end (*kân gatim gachchhati*) of him, who has realized the Self and who, having faith<sup>1</sup> (*shraddhayopetah*) in the necessity of Yogâbhyâsa for attaining Perfection, commences the practice of Yoga, but, owing to some misfortune or want of sufficient dispassion, fails<sup>2</sup> in the striving (*ayatih*) and is, therefore, turned away from Yoga (*yogâchchalita mânasah*) without reaching the goal (*api âpya yoga sañsiddhim*). He is afraid that, as the Yogî, being in the line of disinterested workers, neglects the optional duties, he must lose (*nashyati*) Heaven (*Svarga*) too along with Freedom (*Moksha*), and thus, fallen<sup>3</sup> from both (*ubhayavibhrashtah*) like a scattered cloud (*chchhinnâbhrāmiva*) floating between heaven and earth, must stand mazed (*vimudhah*), without hope of Salvation (*api atishthah*), on the Path which leads to

1 *Of* Arjuna mbane, koni ayati / mhanaje yatna yogasiddhiprati / na kari ani jyâichi mati / yukta shraddhekaruni pîratân // Kiñ âtmâ kaloñ âlî / pari yoga siddha pâhije jhîlâ / mhanoni shraddhâ jyâlâ âstakya budahi aisi atyanta // *Yathârthadipikâ*

2 *Of*. Mhanauni sîñghrîñ Govindâ / kavani eku molshapadâ / zombatu hoñtâ shraddhî / upîyeñ vina // Indriya grîmauni nigâlâ / âsthechiye vâte lâgulâ / âtmasiddhicheâ pudhailî / nagarâ cîveî // Tava âtmasiddhi na takechi / âni nîghauteâñhîñ naiyavechi / esîñ astu gelî mîzîrichi / îyushya bhînu // Jaiseñ avâkîhîñ îbhîlâ / alumîlu sapâtîlâ / vipîyeñ îleñ kevala / vase nâ varishe // Taisi donhîñ ien dvrîvalîñ / je prâpti tava alaga theli / âni aprâptehi sândavîli / shraddhî tiâ // Aisâ olântaralâ lâjîñ / jo shraddhechâñ chi samâjîñ / budâlâ toâ ho ji / kavani gati // *Jñâneswari*

3 *Of* Aji / aiseñ vitaleñ malî / kiñ ubhaya bhrashtatâ asela tyâlâ / kiñ pratishthâ nâhîñ pâvalâ / Brahmamârgîñ // Pratishthâ mhanaje atyanta sthiti / te Brahmamârgîñ tyâchi gati / jari nischayeshîñ pâvati / tari pâvatâcha moksha // Tari ayati yatna nakari mhanoni / chalalâ yogâpâsuni / yâ lâgîñ molshâteñ na pâvoni / vimudha houni râhîlâ // Âtân svargâsa jâveñ / tari yâgâdi na kari lâmyabhâveñ / kiñ Brahmamârgîñ yâ lâgîñ svabhâveñ / nishkâma to // Ubhaya bhrashta yâ lâgîñ / maja vâtato to yogi / abhrâcheñ thigala âkâshamârgîñ / ubhaya bhrashta je ritiñ // *Yathârthadipikâ*.

Brahma (*Brahmanah pathu*) He therefore requests Shri Krishna to be pleased to entirely dispel his doubt (*etanme sanshayam Krishna chhettumarhasyasheshatah*) as none else save Himself (*Tiadanayah*) may be found in the whole world who would be able to do it (*chhettā na hyupapadyate*) By putting the names *Mahābāho*<sup>1</sup> after '*apratishtho* and *Krishna* after *sanshayam* Arjuna appeals to the nature of the Lord of the Universe to support His votaries on His arms and to solve their difficulties The Blessed Lord moved with compassion, gives a sound and satisfactory reply which covers the remaining portion of this Chapter First of all however to give immediate comfort to the despondent mind of Arjuna He tells him in the next verse that the Yogi spoken of is lost nowhere

श्रीमगवानुवाच—पाय नैवेह नामुत्र विनाशस्तस्य विद्यते ॥

नहि कल्याणरु रुश्चिर्दुर्गतिं तात गच्छति ॥ ४० ॥

“O Pārtha (Son of Prithā)! he is not lost either in this or in the next world, for O dearest! no man of good deeds treads the road of loss

How much the Merciful Father was moved by the question of Arjuna as to whether the Yogi who possessing Faith goes astray from the Path is destroyed like a broken cloud is evident<sup>2</sup> from the fact

1 Of Mhanoni Mahābāho Tuteñ mhanatu / nina purushartha chatushtaya dityayā samarthu / mhanoni chlri bāhu vishala dharitu / kripāyuktu bhaktāñligi || *Oh!tsadānandalahari*

2 Of For the *etigra* of this word *vide* note 1 on page 411

3 Of Atharā adhyāya Gita / pari anyatra ko heñhi tātā / mhanoni Arjunateñ Jagatpitā / aśai guruvuni bolilā nahil || Etheñ svarishayil Arjuna mahil / shailkil yova sadbhāvā mhanoni / kin chailol jai ya yo āpāsoni / zaniñ durgatila jilina || Āni tutatai hā sañsbaya / yova ārambhāva aśai nishchaya / sadbaka sarva kariti mhanoni Dhananjaya / goda v talā yā prashneñ || *Yathāritihādipikā*

that Arjuna is addressed nowhere in the Bhagavad-Gītā by the word 'Tāta' (beloved), except here. The reason is, that the Master saw that the Disciple hesitated to begin Yoga through a wrong impression that he would be ruined on all sides if he failed in his attempt. He also feared that other students of philosophy were also likely to entertain the same doubt. He hastens, therefore, to say that neither here nor in the life to come (*narvha nāmutra*) does ruin lie in store for him (*vināshastasya vidvate*) who has entered the Path of Yoga, for, no one who does good (*nahī kalyāṇakrit kascit*) is ever degraded or required to go to the lower worlds (*dugatim<sup>1</sup> gachchhati*). If one were to ask, then, the question<sup>2</sup> 'after what length of time a Seeker of Knowledge, who tries the means suggested by the Shāstras, would be able to realize the Self, or one, who has already realized the Self, would be able to make his Reason steady?', the reply given in the Shārīra Bhāshya of Shri Shankarāchārya is, that

1 *Of* Shri kṛishna mṛṇatī gī Parthā / ubhaya bhṛāshṭa yogi na nashe  
gī sarvathā / karma tyāgeṇ ihalokān na pīve mndvatī / hna yonī pāvātī  
parilokān navhe // Purvīyī dehīhuni / juri pīve svayēṇ hna yonī / tarī  
tyeteṇ durgatī mṛṇatī janū / te tyīlagunī ascehī nī // *Śhīradānandalaharī*

2 *Of* Tasmāt jñānotpatti hyā janmūn kūrā janmāntariū honeū heū  
pratibandhakshaya va va lambana the, (pratibandhaka karmīchī kshaya  
ālelā asaly<sup>a</sup> sa hyī janmūnī jñāna utpanna hota asateū, inī pratibandhaka  
karmīchī kshaya ālelī nasaly īsa teū janmāntariū utpanna hota asateū),  
heū siddha lota the . . . . . Shṛavanādi jñāna siddhānāṣhayū  
pravṛtta zālelyū purushachū phalārambha zālelū va phalārambha na  
zālelū pratibandhaka karmēn mīdīdhyāsanīchī paripāka hor paryanta  
sambhavanīva asatātacha . . . . . Garbhīshayāmadhyeū asatānācha  
Vīmadevālī Prīhmasvarupa prāpta zāleū (garbhasthā eva cha Vīmadeva  
pratipede Brāhmabhāvamīti) seū sūṅganīrī Shrut purīva janmūta karuna  
thevalēlyī siddhānāṁmuleū janmāntariū jñāna utpanna hota asalyācheū  
darshavīta the Kīraṇa, garbhīshayāmadhyeūcha asanīryāchyī hītuna  
konaty<sup>h</sup> prakāśchyī aīhika jñānasiddhānācheū anussthāna honeū  
shalyacha nahū.—*Shārīra Bhāshya by Lele*

they would gain their object either at any time in this life or even in the next according to the suitability or unsuitability of their previous tendencies (*Purāṇa Smṛiti*) The case of Vāmadeva who acquired knowledge when he was in the womb of his mother is quoted in support of this statement, for, as it was impossible for him to have made any efforts in that state evidently his knowledge of Brahma was the result of his work in the previous life Here (on this Path) nothing that is commenced becomes abortive (*Nelabhikrama nashosti—B G II 40*) and when one who merely hears or repeats the Bhagavad Gita with Faith is promised<sup>1</sup> abode in the higher worlds how can one who has realized the Self and actually practised Yoga for some time go to ruin? What matters it if he has abandoned Karma when the Smṛiti<sup>2</sup> itself says that one whose mind has been steady in the thought of Brahma even for a moment is supposed to have performed all the rites and ceremonies prescribed by the Vedas? People too blame him only who follows neither the Path of Knowledge nor that of Action They always love an experienced Jñāni and thus the Yogi in question being able to secure their good will may be said to have gained this life (*īha*) Besides even when he comes the next time to this world he is given opportunities of enjoying pleasures or hearing the Shastras according to his choice, and thus he suffers no loss on the earth As regards his life<sup>3</sup> beyond the grave

1 *O/ Adhyeshyatecha ya imam prapnuyat punya-karmanam //*  
*B G XVIII 70 71*

*O/ Śrānam tena samasta tīrtha sālle sarvāpi dattavani yajñ nācha  
 kṛitam sabaaram akhilā Devācha sampujitāh / sāśis rachcha samudhritā  
 svapitarastrailokya pūjyopya in yasya Brahma vicārena kṣhanamapi  
 athairyam manah prapnuyāt //*

3 *O/ Yarahaviū abhyāśchāū uchalatāū / plū jari chalatāū / tārī divasā  
 adhīn tāktā / soham eiddhiteū // Parī tetulā vegu to noho chī / mhanonī*



(*amutra*), he is in the position of a traveller, who, having got fatigued after accomplishing a part of his journey, takes rest for a while, and then continues to walk till he reaches his destination. There, too, therefore, he is a gainer. Now, in the next two verses, Śrī Krishna describes the actual end (*gati*) of the *Yogabhrashta* (one who has fallen from Yoga), *viz.*, the worlds in which he takes rest, and the family in which he is born again to resume his spiritual work here.

प्राप्य पुण्यकृतौल्लोकानुपित्वा शाश्वतीः समाः

शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥ ४१ ॥

अथवा योगिनामेव कुले भवति धीमताम् ।

एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥ ४२ ॥

“He, who has failed in Yoga, attains to the worlds of those who perform meritorious deeds, dwells there for countless years and is reborn in a holy and prosperous home. Or, he is even born into a family of Wise Yogis ; but, such a birth as that is more difficult to obtain in this world.”

When the Yoga-failed dies, he goes to the regions<sup>1</sup> where there is access to those alone, who do such acts of merit (*prāpya puṇyakṛtānlokān*) as Râjasu and Ashva-medha Yajnas and who offer gifts as those of the Earth (*Prithvidâna*). Nay, he is even superior to them, for,

visâñvân tarhamî nikâ chi / pâthmî mokshu tavañ taisâchi / thevalâ âhe //  
*Jñâneshvare*

Brahmamârgamâñi vartavânâ prayatnâno eka añisha pana kadâpi nishphala jato nathi, jetaluñ kâiyuñ hoyâ tetalo lâbha thâya chhe ne tetaleshya pâchhuñ punah ârambhî uttarottara âgala vadhâya chhe—*Dhvêdî*

1 Of Sapta lokamâñinâ loi eka lokamâñi te prâmi prathama to jâya—*Dhvêdî*.

Râjasuya ashvamedhâdika / punya aganyaḥ punyashloka / karuṇi pâvati je loka / yogabhrashta tyâ lokâñteñ pâvato // Prithvidânâdi dâneñ / karuṇi adhishthuni divya vimâneñ / pâvati padeñ sukhani dhâneñ / yogabhrashta tyâ lokâñteñ pâvato // *Yathârtihadîpikâ*.

he is allowed to stay there as long as he chooses (*usthitaśchakṣhātāḥ samāḥ*), whereas they are turned out of their happy abodes the moment their merit is exhausted. When however he gets tired and wishes to come back to this world he takes birth in the house of a pious and wealthy man (*śāchīrīm śrīmātm gēḥ*) as was the case with Janaka. If his failure in Yoga is due to his attachment to the sense objects. The case of the Yogi who is said by Arjuna to be *viruddhoḥ Brahmarūpāt* (deluded on the Path of Brahman) falls in this category. But if sudden death has precluded him from completing his course and he is indifferent to sense objects he descends into the family of one who having practical knowledge of the Self is always engaged in Yoga (*yogināṁ kuleḥ tasya dharmatām*). This kind of

1 CY 1 = conjugal marital law + anti-1 G IV

॥ C' ch' ki pavu s' thoma i/ atthulla ja! i bhava  
 ba an' karu/ shalima taval e ja ch' man' ty che gristh ni  
 jama; ve/ Crha shab' kula l' j na/ bhava e anechy e rath  
 karu/ a/ tathir Javal a e shu/ yomb' a ba puma juma p ve//  
 (head and a/ a l.

3 C/ I am grateful to a lot of people who have helped me in this project. I am grateful to the people who have helped me in this project. I am grateful to the people who have helped me in this project.

4 *Ch* Tari a'ralde valr gyvll gualf karuna / blora v xana gelly  
nirpatuna / to B ahma ok ; xari yena / ; valr farana yo ly kull //  
Tyal val Pr kmana vidy v nta / ty che kullf janma ter : xil stobb ty /  
F'ok a'ralde darlab' abahista / xasaty nta dar a' : bana // *Ch* lrad l'anda  
Zahari

Ati v yoti nahan kula / jo yoti baññiranta pr njala / kiñ  
apexhani mukil levala / yorichi arushthiti jo yoti // kullā tay chyi  
t lahiri // nr a yorabhrasti tay / kiñ sañshira navha'a jar / vishnya  
bhora ratn ch // Jata rhadipāṭi

Aue jo valr ya bhivani prabala hoye to koyi ati bad thimna eta'  
 shraitihi valr y ilamanna ev yo lai kalamla utjanna thilya chhe —  
*De roll*

birth is, indeed, a very rare boon, harder to be obtained on this earth (*etaddhi durlabhataram loke janma yad-drisham*), because, it is the privilege of only persons, like Shukâchârya, who are full of dispassion. In the next two verses, Shri Krishna tells us how both the kinds of Yoga-failed re-acquire the Knowledge, which they had secured in the former life, and gain Perfection now with the least possible trouble

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।  
 यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ४३ ॥  
 पूर्वाभ्यासेन तेनैव द्वियते ह्यवशोऽपि सः ।  
 जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ ४४ ॥

“ There, he comes into contact with the (Sâttvika) Reason, which he possessed in his former body, and then, again, ॐ Kurunandana (Joy of the Kurus) !, he strives for the highest Perfection. For, even against his Will, he is swept away by that same former practice, and only wishing to know Yoga, he leaves behind the Divine Word (Vedas). ”

The desire<sup>1</sup> for Freedom, which he had cultivated in his former life, now takes possession of his Reason (*tatra tam buddhi sañyogam labhate pau vadehikam*), either in his childhood or youth, naturally, without even keeping company with the Saints Then, in due course, he comes in contact with a Sadguru, regains Knowledge of the Self which he had forgotten, and reaches the height he did already achieve, without much effort. But,

1 Cf. Purvadehiñ mumukshâ / atyanta mokshâchi apeksâ / to vinâ satsaṅgâdi shikshâ / sphuroñ lâge buddhiteñ || To purva deha buddhichâ / sañyoga mbane Krishna svavâchâ / lâbha tyâ buddhisañyogâchâ / hoto tyâ janmiñ tayâteñ || *Yathârthadipnlâ*

Âdiñ mâgila je sadbuddhi / jetha jivitî neli hoñti avadhî / maga techi pudutñ niravadhî / navî lâhe || *Jñâneshtanar*



does them without attachment (*asaktah*) As regards optional (*Sakāma*) duties, he abandoned them ever since he became a candidate for Knowledge. The idea, briefly expressed in this verse, is more clearly explained in a similar description of a Yogabhrashta, given by Shri Krishna to Uddhava, in Shri Bhâgavata<sup>2</sup> Now, two doubts arose in the mind of Arjuna, *viz.*, (1) Why should not he enjoy pleasures freely, when his former practice is sure to lead him to Perfection? and (2) Why should not he again perform actions prescribed by the Vedas for the purification of mind, as it is likely to become impure during the long period that has elapsed since he acquired Knowledge? Shri Krishna clears both the doubts in the next verse

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।

अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ ४५ ॥

**“ But the Yogî, striving with assiduity, cleansed of every stain, fully perfected by births following on births, achieves at last the Supreme Goal.”**

The first doubt of Arjuna is answered by saying that the Yogî attains Perfection by his efforts only (*prayatnât*<sup>3</sup>). For, one, who has passed his matriculation in his previous life, must find his school course in this life as easy as a toy, but he cannot expect to become a graduate unless he works hard at college, although the habits of study contracted

1 Cf Saktâh karmanyavidvânso . . . lokasañgīrahā—*B G III. 25.*

2 Cf Kuyogino ye vīhītādyantarīyairmanushya bhutai stridasho-pasūṣitaiḥ / te priktanībhya īsa balenā bhuyo yunjanti yogam na tu karma tāttram ॥

3 Cf Agā! mukti je kṛm̐ parāma gati / prayatneñchi karunichā te gati prāti / pīvato aiseñ Shūprati / boloni parihari eka sbañikā ॥ Agā! jo jo granthā jethavari / pāṭha karuni visare tethavari / purvābhyañseñ zadakari / pāṭha hoyā tyā pudheñ lāge prayatna ॥ *Yathāñthadṛm̐kā.*

before would help him a good deal towards success. In the same way, the striving (*yatimānastu*) Yogabhrashta finds his work an easy task upto the stage he might have reached in his former birth but when he comes to a new step he must meet with the same difficulties as those usually found by a fresh worker although his previous endeavours would enable him to withdraw his mind from pleasures with greater facility. As regards the second<sup>1</sup> doubt, Shri Krishna says that the Yogabhrashta was able in his past life to realize the Self only after he had purged himself that is his Reason of all the desire of pleasures in this as well as in the next world by offering disinterested work to the Personal God in countless lives (*ai eka<sup>2</sup> janma sansiddhah*). Now if it be said that his purified Reason is likely to get stained as even a cloth washed clean catches dirt by lapse of time the answer is that in his past birth his impurities did already vanish and he became *vigata kalmashah*<sup>3</sup> (freed from sin) as by the touch of a *Parisa* (Philosopher's Stone) iron loses its hardness and blackness and is transmuted into gold. Thus only the stains on the gold of his purified Reason remain to be cleansed which is done by his simple desire to grow perfect and does not stand in need

1 *Cf* *Ātān pur a janmīnī shuddha chitta / tari k. la lotalātyanta / pur hā tyāchyā alidhī nīmitta / karma yega kāū na karāva. ?* // *Aisī shāśikā lūari / aneka janma sansiddhah yā vachaneṣī Hari / saśishuddha klibishah mhanonībī hari / dvitīya shāśikā* // *Yathā rthadipikā.*

2 *Cf* *Jn. nīl pratibandhaka ho jo p pa mala / to aīdhanēṣī dhutale sakala / mhanonī saśīka rāz. lo atī prabala / j l. adhala saśisiddha* // *Anekān janmīnī karṇyānī / jnāna alīd anēchī kēṣī Dhananjayā / tenen saśīkareṣī pūyā tēhaya tēyā / vādhonī p vāl tyā charama dēbī* // *Chitsadanandalaharī*

*To aneka janme jyare jnānodayane pratibandha karanāra jo klibishatale mālinā vāzāna tēno kshaya th. ya.—Dīpēdī*

3 *Cf* *Nīl k ma karmēṣī jēhvarīnī / arpit nī janmāntarīnī / parisa v. loha līnē yā pari / vīgata klibishā purvāchēhā bī j. l.* // *Yathā rthadipikā*

of the *Paṇḍita* of actions. He is, therefore, said to be cleansed of every stain (*sañshuddha kulbishah*) Now, in this last<sup>1</sup> life of his, he reaches the Supreme Goal (*tato yāti parām gatim*) Thus, after solving both the doubts of Arjuna, Shri Krishna asks him to become a Yogi, as He deems him to be superior to all other men.

तपस्विभ्योऽधिको योगी  
जानिभ्योऽपि मतोऽधिकः ।  
कर्मिभ्यश्चाधिको योगी  
तस्माद्योगी भवार्जुन ॥ ४६ ॥

“The Yogi ranks above the ascetics ; he is esteemed higher than even those who possess Knowledge of the Self, and the Yogi is greater than the men of action ; therefore, O Arjuna !, become a Yogi.”

The ascetics<sup>2</sup> (*tapasvi*), by the performance of various penances here, secure important positions in the next world, but they are all transient. The Yogi<sup>3</sup>, who has opportunities of enjoying Eternal Bliss even in this very life, is, therefore, said to be superior to the performer of penances (*tapasvibhyo'dhiko yogi*) “If Religion consisted solely in mortification and asceticism”, says Fo-sho-hing-tsan-king, “it could never lead us to

1 *Of* Jayā janmā uparī duseṇā jāna / maguteñ nābhīñ tayā janma marana / aisi paramagatī pāve to jana / moksha nirvāna jyāteñ mhanije // *Ohṡadānandalaharī*

2 *Of* Agā Arjunā ! tapasvī / tapeñ pavatī thora padavī / pari tñi tapeñ iṇi phaleñ jānāvñi / nashvareñ donhi // Agā ! taisi navhe yogi / jo ni-jānandapadāñcha chittalāgiñ / yogi āni deha jivanta asatañ jagiñ / prīpti nijānandapadāñchi jyālā // *Yathārthadhīpikā*

3 *Of* Shri Krishna mhanatī gā Pārthā / kricchbhra chāndrāyana tatpara sarvathī / te tapasvī jāna Kuntī sutā / tyāñihuni utkrishatī / yogiñchi // Yogeñ manonīsha vāsanā kshina / iṇi shuddha hotase Brāhma-jnāna / tapasvī te atī ajñāna / shreshtha mhanona Yogi mhane // *Shruti—Vidyayī tadārohani yatra kāmāh parāgatāh / na tatra dāksinā yānti*

Peace' In the same way, those who worship the deities by means of the different rites and ceremonies prescribed by the Vedas obtain enjoyments in the higher worlds but they too are not permanent. Here Arjuna would perhaps say that he would not do the optional (*Sikṣā*) work but only perform the necessary duties disinterestedly and offer them as sacrifice to the Personal God. Still that would only purify<sup>1</sup> his Reason and enable him to acquire the knowledge of the Self. Yoga is a step which comes after Self realization for the Shruti<sup>2</sup> says it consists in making the Reason steady in the Self either by the Vyatireka or by the Anvaya method. The Yogi for this reason is said to soar beyond the men of deeds (*karmibhyashchādṛhiko*) as well as those of knowledge (*jñānibhyo'pi*). Arjuna is thus<sup>3</sup> advised here to realize the Self and practise Yoga (*tasmād yoga bhāṣa*) for attaining Perfection. In the next verse however he is warned not to neglect the Love of the Personal God (*Saguna Brahma*) for a Jñāni Bhakta alone is esteemed the truest and best of all the Yogis.

na vidvāṁśtapas īnah || Āni pūshkaraṁ lakṣmīṁ sahita / jyotiḥstomādī  
karma karitū bahuta / tayāṁ karmibhishchādṛhuna yō'ī shreshtā atyanta /  
jñānavanta mhanorjyāṁ || (*Atisadānand tālari*)

1 Cf. Tārī nishkāsmichech phala / ātmasjñāna levala / māguti tetheṁ  
chitta karaneṁ nischala / to yō'a || *Yatharthālipika*

2 Cf. Yādā panchāvatishthanto jñānāni manasā sāha / buddhischa  
na vicheshteta tīmā uli paramām gatim || Tīm yōnamiti manyante sthīrām  
in iriyadhāranām / apramattastidā bhavati yō'o hi prabhavāpyayan ||

3 Cf. Mharauni karmānishthāṁ vā lyu / to jñānīyāṁ vedyu / tīpsān  
chī adyu / taponāthu || Mharauni cā kāraneṁ / tustēn Mī sadā mhanē / yogi  
hoye antashkaraneṁ / I andu kumarā || *Jñāneshtari*

I am tapāvi karmī jñāni / yō'ī thora yā sarvāṣhuni / Shri Krishna  
mhane mhanoni / hoye tufi yogi Arjunā || Tīṁ tīja ātmasjñāna / holla maga  
āpaleṁ mana / svaruparupa karuni mohana / modī dehātmatecheṁ ||  
*Yatharthādīpikā*



योगिनामपि सर्वेषां मद्गतेनांतरात्मना ।

श्रद्धावान्मजते यो मां स मे युक्ततमो मतः ॥ ४७ ॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन

संवादे अभ्यासयोगो नाम षष्ठोऽध्यायः ॥ ६ ॥

“And even among all Yogis, he who, full of Faith, worships Me, with his inner Self absorbed in Me, is reckoned the most attuned with Me. Thus ends the Sixth Chapter, entitled ‘The Practice of Yoga’, in the dialogue between Shri Krishna and Arjuna on the Yoga philosophy of the Knowledge of the Eternal, in the glorious Upanishads of the Bhagavad-Gitâ.”

The Blessed Lord announces, in this last verse of the Sixth<sup>1</sup> Chapter, that of the Yogis, who were already said to be beyond all other men (*yoginâmapi sarveshâm*), His Lover<sup>2</sup> is the highest, for, he worships

1 *Of* Yamunâchârya, whom I have already quoted more than once, sums up thus under five heads the teachings contained in this chapter — *Yogâbhyâsavidhuryogi chaturdhânyogasâdhanam / yogasiddhih svayogasya pâramyam shashtha uchyate* // Those five heads are—(1) the process of practising the Yoga of meditation and mental concentration, (2) the four varieties of successful Yogins, (3) the means to be adopted for attaining success in the practices of this Yoga, (4) the certainty of the achievement of that success sooner or later by all those who earnestly endeavour to attain it, and (5) lastly, the superiority of the Yoga of divine devotion to all other forms or aspects of Yoga — *Hindu Philosophy of Conduct by M. Rangâchârya*.

2 *Of* Jo shraddhâvanta bhakta / jyâcheñ antahkarana Mâzyâ svarupîñ anurakta / tyâ antahkaraneñ jogayukta / bhaje Mâteñ // Yogi tituke mhanâve yukta / pari jyâcheñ chitta Saguniñ anurakta / varakada yukta to yuktatama bhakta / Maja sammata bahuta to yogi // *Yathârthadîpikâ*.

Mi Shri Bhagavanta jo Vâsudeva / tayâchyâ thâñî sarva punya punja svameva / tyâchyâ paripâkeñ priti sadbhâva / upajoni manobhâva vasti kari // Antarâtmâ jeñ antahkarana / teñ Mâzyâ thâñî zâleñ nimagna / akhanda kari sâdhu charana sevana / Mâzeñ bhajana kari jo kiñ // Sâdhu sañgeñ ati shraddhâvanta houni / mana niranantara Mâzyâ svarupîñ ghâluni / Mâteñ bhajatase teneñ karuni / saguna nirguniñ âvade // *Chitasadânandalahari*.

Him full of Faith (*shraddhā* in *bhajate* so *Mum*) and with a mind that enjoys the Bliss of his Impersonal nature (*Madgatendāntarātmā*) Every Yogi who has completed<sup>1</sup> his course is certainly attuned (*yukta*) but the Jñāni Bhakti or the follower of the Path of Love (*Bhakti Yoga*) is considered by the Lord of the Universe most attuned (*sa Me yuktaṁ mātāḥ*)

This is the highest possible goal of the Karma Yogi or true Sannyāsi described in the first verse of this Chapter who gets his Reason purified by performing the necessary duties disinterestedly and offering them as sacrifice to the Personal God. When he acquires Knowledge of the Self through the Preceptor (*Sadguru*) and begins the practice of Yoga (*Yogabhyasa*) he is an (*Āruruksī*) or Seeker of the Yoga state which is a severance of all connection with pain (*Duḥkha sañyoga viyogam* — VI 23) He cannot dispense with action as it is essential for his purpose (*Karma karanamuchyate* — VI 3) He must if he be a Nirgunopāsaka practise carefully one by one the eight steps of Yama Niyama etc recommended in the Yoga Shastras and guard himself against the attacks of *Laya* (sleep) and *Vikshepa* (outer attractions) The philosopher Tukārāma has summed up all the necessary precautions in a single poem<sup>2</sup> thus —

1 *O/* Jo alddha yoganishtha / tochi sarvāṅta bolilā varishtha / tyā  
tashchhi varishthā śmadhyēṇ shreshtha / svabhakta yōi bolilā //  
*Tatṭharthad pika*

2 *O/* Toyā ekavatāleṇā premā / jari pādeṇ pāṇe upamā / tari Mī deha  
to ātmā / heṇchi boye //*Jñāneshrari*

Yōimāṇā pana mahāyōimāṇā pana mahāyogi eja chhe ka je niranantara  
poṭano ātmā etale chitta Mārāmāṇi arpi Māneja bhaje chhe — *Desedī*

3 *O/* Śīdhakuchi dashā udāsa nāṣṭi / upādhi nāṣṭi antarbāhīṇ //  
Lolupatā kāya nidreṣi jīṇkāveṇ / bhojana karāveṇ parimlta //  
Ekāntiā striyaḥ śhishū bhāshana / prāna gelya jana bolon naye /  
Saucā sajjanā chh uclach ra nīm chā / g'osha kīrtan chh sharnishīṇ //  
Tukārāma nishīṣe dhanā jor he / tochi jn na līhe Gurukripā //

"The aspirant should be indifferent to sense-objects and free from all belongings inside as well as outside. He should cease to hanker after things and conquer his sleep, he should be moderate in his meals. He should never, not even for the loss of life, converse with women in public or in private. He should keep the company of Saints and sing the Name and Glories of God, day and night. He, who adopts these means, says *Tukâ*, will alone enjoy the Bliss of Knowledge by the Grace of the Preceptor" After dictating, here, the broad principles of Yama and Niyama, the Saint Tukârâmâ teaches us to overcome the inducements of sleep (*Laya*) by taking moderate food &c., (*Yuktâhâra vihâṇasya VI. 17*), and to resist the attractions of the sense objects (*Vikshepa*) by the Worship of the Personal<sup>1</sup> God (*Yunyâdyogam âtmavishuddhaye VI. 12*) and by the hearing of the Shastras from the lips of the Saints. He, who has no special liking for the Worship of the Personal God, which is the remedy for *Vikshepa* suggested here, and who prefers the Worship of the Impersonal Brahma only, has to pay particular attention to *Pratyâhâra* (abstraction), which is also useful for the practice of Anvaya Yoga, as one has to realize, there, the Self in the very objects (*Yato yato nischarati VI. 26*) which disturb the Samâdhi (*absorption*), as we see water in the waves. *Pratyâhâra* (*abstraction*) is defined in the Shândilya Upanishad as 'the drawing away of the organs from attaching themselves to the objects of senses and contemplating upon everything that one sees as Âtmâ' Shri Shankarâchârya calls it 'the merging of consciousness in Brahma by realizing the Self in all objects.'

<sup>1</sup> Cf. *Gāyatrī samâdhisiddhih* (attainment of samâdhi is, however, through Secondary Devotion)—*Shândilya*

When the Yogi is thus able to enjoy in his concentration the endless Bliss (*Sukharidtyantīkam—VI 21*) of the Self he is said to be attuned (*Yukta*) or enthroned in *Yoga* (*Yogārudh*). The same popular Marathi Poet whom we have quoted above in connection with the '*Ashtāṅgas*' gives<sup>1</sup> his own experience of this blessed state in the following words —

When I did hit upon the inmost mark, my wavering mind became steady and my life breaths lifeless. My eyes were full of lustre though half closed, my voice was choked and my hairs stood on end. My purified Reason merged itself in the Self with astonishment and would not come out because I felt happy. The day dawned with a bright blue light. 'Twas a draught of nectar the very spirit of life. The sun and the moon were nowhere. Waves after waves of joy rushed upon each other. *Tulā* says he moved to and fro with Love and Bliss and was dissolved freely without demur.

The work of the Yogi however does not stop here. In order that his Knowledge may be perfect he has to continue the absorption (*Yogārudhasya tasyanta shamah kīraṇamuchyate—VI 3*) until his mind or *Sattva* is absolutely freed from the qualities of *Rajas* and *Tamas* and he becomes himself *Brahma* (*Shāntarajasam Brahmabhūta maśalmasham—VI 27*). After describing the *Samādhi* (absorption) of the *Yogārudha* as the forgetfulness of all mental activities by first making thought changeless and then identifying the consciousness with *Brahma*.

१ *O' Shīr valī vī tī paṅgulā pr na / antavīchī khana p vanīyāñ //*  
*Paṅjālā netra jīle ardha nūllitā / bantī n saigaditā rom ncha āle //* *Chīttā*  
*ch k taleṇ svarupī m zīr / na nighe bīherī sukhlīvalōñ //* *Sunīlā prak shā*  
*ud jālī dīnā / amṛtīcheñ p nā jīvanakālī //* *Shashī suryā j'ñ jīvēñ*  
*o valant / nand. d tanī ānanī chī //* *Tulā* *mhanē sukheñ premēñ*  
*sī dul tā / vīrūlōñ nī chītr nīschīkīvēñ //*

Shri Shankarâchârya says<sup>1</sup>, in his *Aparokshâmbhuti*, "one should earnestly practise this unconventional Bliss until it will obediently spring up of its own accord, in an instant, at the will of the individual. They, that have realized this consciousness, and having realized it, develop it more and more, are the best of men, fortunate and venerable in all the three worlds. They, in whom this consciousness grows and also fructifies, attain identity with the Eternal Brahma, and not those others, who merely fight about words." This end can be accomplished by either the Vyatireka or the Anvaya method. The former (*Yunjannevam sadâtmânam ... sukhamashnute*—VI 28) secures for the Yogi Salvation alone (*Na bibhetti kutaschana Shrutî*), but the latter (*Sarvabhutasthamâtmânam ... sarvatra samadarshanah*—VI.29) gives him also Living-Freedom (*Shairam pâpmano htvâ sarvân kâman samashnute* Shrutî). Higher still is the Anvaya Yogi, who is a Lover (*Bhakta*) of the Personal God (*Saguna Brahma*), as he never fails in Yoga (*Tasyâham na pranashyâmi sa cha Me na pranashyati* VI 30), and as, whatever his life may be, he lives in Him (*Sarvathâ varitamâno'pi Mayi varitate* VI.31). He is, therefore, most attuned (*Yuktatamo* VI.47) with God. Another reason is, that the Sattva of the Nirgunopâsaka (*Worshipper of the Impersonal God*), even if he enjoys

1 *Of Nirvikâratayâ vṛittyâ Brahmâkâratayâ punah / vṛittivismaranam samyak samâdhir jñānasāñjīkṣah || Imam chākṛitrimānandam tāvatsādhū samabhyaset / vashyo yāvatkṣhanâtpuñisah prayuktah sambhavetsvayam || Ye hi vṛittim vijānanti ye jñâtṛi vārdhayantyaṇi / te vai satpurushâ dhanyâ vandyâste bhuvāntraye || Yeshâm vṛittissamâvṛiddhâ paripakvâ cha sâ punah / te vai sadbrahmatâm prâptâ netare shabdavâdinah ||*

2 *Of Tarî dubkhiḥcī nivrīti / īnī nityasukhiḥcī pīṇī / te mhanīvi jīvanmukta / kaivalyāntīhi nāse hā lābha || Yathârthadīpīlâ,*

Living Freedom merges<sup>1</sup> itself in the Nirguna Brahma when he quits his body and so he loses his happiness also along with pain, whereas the Sattva of the Worshipper of the Personal God which remains with him in the Anādi Vaikuntha or the Supreme Abode of Vishnu to which he retires after the death of his so called physical body enables him to enjoy the Bliss of Living Freedom for ever. Of these Jñāni Bhaktas he who knowing that everybody is affected by pleasure or pain, as he himself is helps mankind in their material as well as spiritual good is deemed highest (*Atman paramera paramo matah—II 37*) Here the Blessed Lord lays great stress upon the Divine quality of Mercy known in our daily life by the familiar word *Pity* or *Compassion*. He refers to it again in the Tenth<sup>2</sup> Chapter where it is in fact the first lesson given in the enumeration of His *Vilāsit* (emanations). Further on in the Seventeenth<sup>3</sup> Chapter also we find Him saying distinctly that those who torment the flesh torment Him. Who is within the flesh. Our motto should therefore be always to do all good and no harm to anybody for the Individual Soul is nothing but a reflection of the Universal Soul. Arjuna was mightily pleased to hear of the incalculable good which resulted from the practice of

1 *Cf* *Yamyam vapī smaranbhāvam .. endā tadbh va bhavītaḥ || B G VIII 6*

2 *Cf* *kṛi ānandam tri Brāhmaṇaḥ pari teṇ nirguṇa śuddha nirdharmā / teṇ anubhavi yeneṇi bhīḥ dharmā / śuddhasattvāḥ || Amṛta paleṇi amṛtapānā / neno talaeṇi sukha nirguṇa / satvrai ty chya anubhavaḥ bhāva / jīvanmukt sa kīṇ Vaikunthav sīdai || 1 aṭṭ eṭṭhaḍ piḥ*

3 *Cf* *Aham ātmā Guḍakesha sarvabhūtiśhayaḥ śchītaḥ—B G 2 0*

4 *Cf* *harṣayantāḥ śhūrīṣṭāṇi bhūtagraṇamachetasāḥ / Mīm chaiv nṭab śhūrīṣṭāṇi tīrvīddhyasuraṇi chayaṇ || B G XVII 6*

the Anvaya Yoga ( *Yogastvayā proktaḥ sām्यena—VI 33* ), and determined to secure it at any cost, but, when he came to reflect upon the fickleness of his own mind, he was sadly disappointed, and he opened his heart to his kind Master thus " O Dear Krishna <sup>1</sup>, why didst Thou mention to me at all this tantalizing Yoga <sup>2</sup> Since I heard it from Thy lips, I have been exceedingly anxious to enjoy Thy Supreme Bliss, with these my very eyes of flesh, in the diverse objects of Thy Divine Creation, and yet, alas <sup>1</sup>, I find myself utterly hopeless. 'This cruel and ruthless mind of mine, my dire and inveterate foe, subtle and mischievous as it is, will never allow me even to dream of the happiness I long for. It wins my senses over to its side, and is too powerful and obstinate for me to control Point out, therefore, to me, O Beloved<sup>1</sup>, the way to get out of the net in which I am entangled. There is no one else in the world who can help me !' " Shri Krishna suggested two simple remedies, *viz.* Constant Practice ( *Abhyāsa* ) and Dispassion ( *Vairāgya* ), for the purpose ( *Abhyāsenatu Kaunteya vairāgyenachagrihyate—VI 35* ) The former is necessary to attain Perfection in Knowledge, but it is impracticable without the latter, which is to be acquired by Discrimination ( *Ātmânâtma-viveka* ) only. Unless the idea that the world of men and things is unreal and, therefore, transient, is fully impressed on the mind of the aspirant there can be no true dispassion<sup>1</sup> If, in addition to this notion of the non-existence of sense-objects, the Jñāni possesses the Faith that the forms which appear to him are nothing but the manifestations of the Personal God ( *Saguna*

<sup>1</sup> *Of* Aneka sādhanāṇāṃ sādhitāṇāṃ / kaṇīṣṭhaḥ vairāgyaṃ nupaje chittāṃ /  
jaga heṇi mithyātveṇi jīnatāṇi / vairāgyaṃ tattvatāṇi punaḥ hove ||  
*Yogavāsishtha* by Ranganātha Swāmi.

Mithyā aiseṇi disom sakalāni viśvayasyukhya nāva doṇi—*Sohirobā.*

*Brahma*<sup>1</sup> he is said to be a *Bhakta*<sup>1</sup> Now a fresh doubt arose in the mind of Arjuna, as to whether destruction in both the present and future worlds lies in wait for one who having Faith fails in the striving as is the case with a rent cloud (*Kashchunnobhaya abhrashta shechhinnirārami-rashyati—VI 38*) This the World Teacher (*Jagadguru*) cleared by assuring the Disciple that a *Yogabhrashta* having attained to the worlds of the righteous and having stayed there for immemorial years is reborn in the house of those who are blessed with fortune and virtue or in that of a *Sāttvika* *Yogi* according to the unfulfilled desires which he may have carried with him (*Prāpya punya-kṛtān ūha-ati dhimatām—II 41-42*) There the knowledge acquired by him in his past life is perfected with ease and he becomes free once for all (*Yati param gatiṁ—VI 45*) It may be noticed here that the case of Arjuna himself who was by the Grace of *Shrī Krishna* suddenly changed on the battle field from a stern soldier into a sincere penitent fit to hear the *Shāstras* and realize the Self is an example of a *Yogabhrashta* described in this Chapter After fully treating of both the *Vyāyireka* and *Anvaya* *Yogas*, *Shrī Krishna* gives the main object or moral of this Chapter and for the matter of that of the whole *Bhagavad Gītā* in the few closing words viz  
Be you *Yogi* Arjuna! and worship Me (*Tasmād yogi*

1 *Of* *Hird* *yā* *vish* *yānchā* *abhāvo* / *ānt* *evā* *lūbbhatī* *DL* *evā* *vadbhāvo*  
*ho* *vairāgy* *yuktī* *pāhā* *ho* / *jetheñ* *vādh* *kā* *nirvāho* *Mādruplā* /  
*Ekam* *thi* *II* *garata*

*Of* *Tui* *chī* *ko* *i* *janmāchyā* *evā* *skāreṇ* *krāna* / *yuddhā* *pr* *ivartatā* *si*  
*r* *jyā* *una* / *jn* *anibhy* *evā* *anum* *trā* *i* *na* *karuṇā* / *pr* *ptā* *purnā* *jn* *anā* *tujā* //  
*I* *urvi* *kāṣṭhī* *jn* *anibhy* *akel* *hot* / *teneñ* *yuddhā* *sañsk* *evā* *moduna* *puratā* /  
*i* *i* *desha* *k* *ābhī* *nā* *vich* *ritāñ* / *akṛ* *smṛ* *tā* *chittā* *varitēñ* *jānēñ* //  
*Chitradunandalahari*



*bhavârjuna..... .. yuktatamo - matah VI. 46-47),*" which, in plain language, mean 'Be a *Jnâm<sup>1</sup> Bhakta*'.

Here ends the First Part of the Bhagavad-Gîtâ, consisting of the First Six Chapters, which speak of the Knowledge of the Nature of God (*Scientia Naturae Dei*) or Theology. Its purport may be given, by means of a simile, in one simple sentence. Just as a king, who in his dream imagines himself to be a beggar and is anxious to see the king, in order that he may be relieved of his poverty, finds himself to be the king when he awakes, even so does the Individual Soul, who, through nescience (*Avidyâ*), believes himself to be the body, both gross and subtle, find himself, after Self-realization, to be nothing short of God. The '*Jnânayukta Saguna Bhakti*' or the 'Love of the Personal God, cultivated after the acquisition of the practical Knowledge of the Self', which is the sum and substance of the next six<sup>2</sup> chapters, will be discussed in the Second Part. Love without Knowledge is food without salt, and possession of Knowledge without Love is consumption of salt without food. Now, O Beloved Father !, O Thou Master of Masters and Joy of Joys !, O Thou All-knowing, All-powerful and All-pervading Lord of the Universe, of the nature of the Kalpavriksha !, Who, with Thy Infinite Justice and

1 *O*f Teshâm jnâni nityayukta eka bhaktirvishishyate / priyohi jnanino' tyarthamaham sa cha Mama priyah || *B G VII 17*

2 *O*f Hechi Bhakti visrâda atyantâ / uttarâdhyâyâpâsunî Bhagavanta / dvâdashâdhyâyâparyanta / bolelâ âtân || Âtmajânânâvina / bhakti teñ çunna alavina / ânî çunnâ vâñchunî lavana charvana / bhakti vâñchunî çusâ âma-bodha || *Yathârthhâd'pikâ*.

Yeneñ bhaktiyoga bolilâ yetha / jeñ bhajivâ Shri Vâsudevâ Bhagavanta / teñchi to jâna çâtpadârtha / nirupârvyâ prastuta pudhila shatka || Teñchi saptamâdhyâyâpâsunî / dvâdashâdhyâyâparyanta jâna / nirupajela uttara shatka purna / teñchi sâvadhânî pariyesâ || *Chitsadânandalahari*

Mercy, deniest nothing to Thy supplicants be pleased to accept this first instalment the fruit of Thy own Divine Grace which Thy own scion who knows not Sanskrit the sacred language of the Gods who knows not the Vedas Shastras and Puranas who knows not any of the Ashtingas humbly begs Thy kind permission to lay on Thy Holy Lotus Feet Which alone he believes he knows by Thy benign blessings only and not by any merit of his as says the King of the Marathi Poets —

We know<sup>1</sup> the Feet of Hari We know not Yama (self control) we know not Niyama (moral observances) we know not any other means We have achieved every thing without efforts, what more do we want? Woe to those who abandoning the Feet of Krishna beg for Salvation! It is indeed a bad bargain to exchange Parisa (Philosopher's stone) for gold By meditating on those very Feet *Vamana* himself became the Lord Whose body is the Universe

### *Shri Sadguru Charanarpanamastu*

1 Cf. *Āmhi jānoī Hariche pāya || Dhruvapaṭa ||* Yama na jānoī niyama na jīno / na jīno anya upāya || Priyatnāśāñchuni sarvāhi zaleñ / lābbat yāhuni kāya || kṛishnāche pādā tīkuni konhi / muktī māge hāya hiya || Parisa deuni soneñ gheneñ / j lōṭyāchā vyavasya || Dhyātun te pada Vamana zill / Trivikrama to vishvākṣya ||

*bhavâryuna..... . yuktatamo matah VI. 46-47),*" which, in plain language, mean 'Be a *Jnâni*<sup>1</sup> *Bhakta*'.

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1 *Of Teshâm jnâni nityayukta eka bhaktirvishishyate / priyohi joanino' tyarthamabham sa cha Mâma priyah || B G VII 17*

2 *Of Hechi Bhakti vishadâ atyantâ / uttarâdhyâyâpâsunî Bhagavanta / dvâdashâdhyâyâpuryantâ / bolehi âtân || Âtm jnânâvina / bhakti teñ anna alavata / âni annâ vâñchunî hvanî chavanâ / bhakti vâñchunî asâ âtmabodhî || Yathârthâdypkâ.*

*Yeneñ bhaktiyogî bolilâ yetha / jeñ bhjâvâ Shri Vâsudevî Bhagavanti / teñchi to jânâ tîtpedârthâ / nirupâvâyâ pristatî pudhulâ shukhî || Teñchi saptamâdhyâyâpâsunî / dvâdashâdhyâyâpuryantâ jânâ / nirupajela uttarâ shukha purna / teñchi sâv idhânî priyesî || Chitsadânandalahari*

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### *Shri Sadguru Charanarpanamasu*

1 *Of* Āmbhūjānon Hariche paya || *Dhruvapaḍa* || Yama na janoñ  
niyama na jānon / na jānoñ anyā upaya || Prayatsnāvēchunī sarvabhāzālēñ /  
lābhā tayābhunī kāya ? || Krishnache pada tākunī konhī / muktī māge haya  
bhāya || Parīs deumasonēn ghenēn / jālon tyāchā vyavasāya || Dhyatūn te pada  
*Vamana* zālā / Trivikrama to vishvākṣya ||



# THE CARMINE DEI DEORUM.

OF

## THE SONG OF THE GOD OF GODS

With a Commentary in English on the Bhagavad Gita

(Complete in Three Parts)

7-07

### PART I

## THEOLOGY OR THE SCIENCE OF GOD

BY

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